

MYSTICISM ✦  
UNMASKED



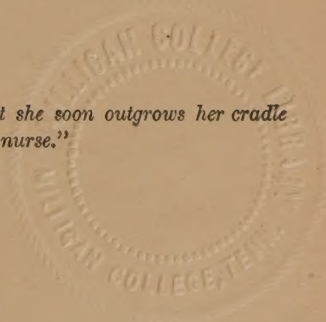
# MYSTICISM UNMASKED;

OR,

## MINISTRATION OF THE HOLY SPIRIT.

By C. QUICK.

*"Falsehood is often rocked by truth, but she soon outgrows her cradle  
and discards her nurse."*



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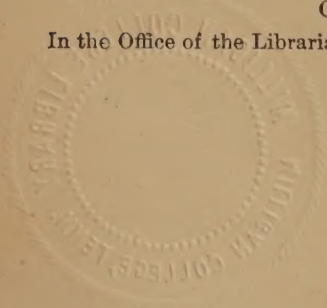
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*Holy Spirit*



## PREFACE.

The many mystical theories taught, as to the "immediate work of the Holy Spirit on the heart" of man in order to his salvation, and the claim by many Christian people as to what the Spirit did for them, and should do for all Christians, caused the author of this volume, in his younger days, much anxious thought as to what was the actual work of the Spirit in man's redemption and final salvation. Hence he gave the subject much thought, interrogating many teachers of theology as to what *they* understood to be the teaching of the Scriptures on this important subject. Failing to get a satisfactory explanation, he determined to go *directly* to the inspired teachers themselves. When he had *gathered* all the facts on this subject, he saw that there were many promises made by the prophets, and Jesus Christ, in reference to the Holy Spirit, that were *special*, and *belonged exclusively to the apostles and the apostolic age*. Also, that the *apostles often, when addressing the Christians of the primitive church, used language in reference to the Holy Spirit that was specially directed to those of the formative period of the church who were in possession of spiritual gifts, and*

*was not intended to be of universal application*, neither would it admit of such use without gross injustice to the writer. Hence the author saw the great mistake of the majority of teachers was in not properly discriminating betwixt that which was *special* and MIRACULOUS, and that which was of *universal application*.

The author would bespeak, on the part of *critical readers*, *forbearance*, as to the style of his presentation of ideas; and while to them there may seem unnecessary repetition of thought, they will remember that the object of the author has been to instruct the masses, and, if possible, divest their minds of the cloud of mysticism that has been thrown around the divine system. He therefore asks a careful reading of the contents of this book, with *special attention* to all scriptural texts, and the context. By so doing, he hopes the reader will be enabled to acquire a better understanding of the "ministration of the Holy Spirit" in man's redemption and final salvation, and a much greater reverence for "the word of God which liveth and abideth forever."

C. QUICK.

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## INTRODUCTION.

The Scriptures, when rightly divided, are adapted to man in all the relations and conditions of life.

Paul says, "All scripture is given by inspiration of God and is profitable for doctrine, for reproof, for correction, for instruction in righteousness : that the man of God may be perfect, thoroughly furnished unto all good works." (See II. Tim. iii. 16, 17.) But in order that the Scriptures may be profitable, they must be properly divided.

The seed thought in the beginning of Genesis is Jesus Christ, which runs like a stream through the entire volume, gaining additional force as we pass through the ages, by additional tributaries, until the river of the "water of life" flows out from Jerusalem, and all nations are invited to drink, and live forever.

But our *purpose* in this introduction is to instruct the masses, by giving them a brief outline of how the Scriptures may be *especially* profitable to all.

First, we shall divide mankind into four classes :

1. Agnostic, Pagan, and Children.
2. Those who have learned that there is one God.



3. Those who have studied the Scriptures sufficiently to believe in both God and his Son.

4. Those who have become members of the body of Christ.

(1.) The Old Testament Scriptures are profitable to the first class, to teach the children and those who know not God, that there is but one mighty God, who has made the heavens and the earth, and all things therein; that he made man, and gave him dominion over the works of his hands: hence man is under obligation to reverence and obey him in all things. They contain the historical facts of the pictorial object-lessons, in wonderful works, whereby God schooled the children of Israel and the nations that surrounded them in a knowledge of the *one* God. Among these object-lessons are the plagues of Egypt, the destruction of all the first-born in Egypt, crossing the Red Sea, salvation of Israel, and destruction of Pharaoh and his army, and many other wonderful works that we have not space to mention. Moses says: "*Teach these wonderful works to your children, that they may learn to know and fear the Lord.*" The great neglect, on the part of parents, to teach these wonderful works to their children, is the principal cause of so little *fear* of the Lord existing among the masses.

(2.) The second class, who have learned to know and believe that the God of Israel is the great God who

made man, and controls all things, and demands obedience of him, will find the books of Matthew, Mark, Luke and John profitable for *their* instruction. From these they will learn that the God of Israel "so loved the world, that he gave his only begotten Son, that whosoever believeth in him should not perish, but have everlasting life." There they will find the testimony of many of the wonderful works Jesus did while on earth. John says (xx. 30, 31): "Many other signs truly did Jesus in the presence of his disciples, which are not written in this book: but these are written, that ye might believe that Jesus is the Christ, the Son of God; and that believing ye might have life through his name." Matthew, Mark and Luke wrote for the same purpose, that man, by hearing the evidence, might believe.

(3.) The third class—those who believe in both the Father and the Son—will find the book called The Acts profitable to *instruct* them how to become Christians. There they will learn how persons became Christians in the beginning of the Christian dispensation.

(4.) The fourth class—those who have become citizens of the kingdom, or Christians, will find the epistolary writings profitable for instruction in righteousness, how to live the Christian life, how to behave themselves in the house of the Lord.

The reader will notice that while there is only one book (The Acts) to teach the believer how to become a Christian, there are *twenty-one books* to instruct him how to live the life of a Christian. While it is necessary for the reader to observe the *special divisions* as noted in this brief introduction, *all may read and continue to read the whole contents* of the Bible with *great profit* as long as they live in this world.

# THE MINISTRATION OF THE SPIRIT.

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## CHAPTER I.

### IS THE GOSPEL, OR CHRISTIAN RELIGION, A MYSTERY?

We are fully persuaded that there is no one subject that has more perplexed the people, both in the church and out, than that of the Holy Spirit's mission.

We do not think that the confusion and mysticism which all know to exist in connection with this theme, are due to the Spirit's mission not having been made sufficiently plain in the Scriptures, but that they are the result of a want of more thorough study of the divine system upon the part of teachers.

The apostle Paul admonished Timothy, a young preacher, to "Study to shew thyself approved unto God, a workman that needeth not to be ashamed, rightly dividing the word of truth." Without a proper division of the Scriptures, the Spirit's work in the scheme of redemption is certainly a great mystery, and much of the

Scriptures themselves must necessarily be, and continue to be, a mystery to the student of the Bible.

With a true knowledge of the mission of the Holy Spir't in the great scheme of redemption, the student of the Bible, and especially of the New Testament, will be enabled to form a much more clear understanding of the Scriptures, and of his or her own religious duty. The reader who understands this will then be enabled to see in the Scriptures a grand and beautiful system that has been consummated by the divine mind.

The vast amount of mysticism that pervades the majority of religious teaching, both in the pulpit and in the press, in reference to what the Holy Spirit does, and must do in order to the salvation of man, has established the idea, in the minds of most persons, that the Christian religion is a great mystery, understood by few, if any. Many have taught that it can be understood by *none* save the "elect, or regenerated."

We will therefore notice this idea, that the Christian religion is a mystery, before entering directly upon the discussion of the mission of the Holy Spirit.

Those who maintain that the religion of Christ is a mystery understood only by the regenerated, or converted, appeal to certain Scriptures as authority or proof-texts, which to them seem to establish their position. These we must notice. First and most prominent among



these, is the language of the Saviour to his disciples, as recorded in Matt. xiii. 11: "He answered and said unto them, Because it is given unto you to know the mysteries of the kingdom of heaven, but to them it is not given." Both Arminians and Calvinists hold this text as proof that none but the regenerated—those who have been converted by the direct impact of the Holy Spirit—can understand or know anything about the mystery of the Christian religion. Therefore the mystery of the divine system is, and will continue to be, a profound secret to all who are not converted by the immediate and direct impact of the Holy Spirit upon the heart.

We know this conclusion drawn from this text is incorrect, as it is not in harmony with many other passages of Scripture. The language of the text was spoken by Jesus Christ to his apostles, and he says to them (the apostles), it is given, or appointed unto you, to know the mysteries of the kingdom of heaven, but to them it is not given. They also quote the language of the apostle Paul, when writing to the Corinthians: "But we speak the wisdom of God in a mystery. . . . Eye hath not seen, nor ear heard, neither have entered into the heart of man, the things which God hath prepared for them that love him. But God hath revealed them unto us by his Spirit" (I. Cor. ii. 7-10).

This passage is also made to serve as an additional

proof-text in establishing their theory that the regenerated, or converted, are the ones who alone understand the mysteries of the gospel, or Christian religion.

They say, "God hath revealed the mystery unto *us*." And the mysteriously converted, or those converted by the immediate agency of the Spirit, are they who are meant by the pronoun "*us*."

We have in this case, again, a clear case of perversion of the language of the apostle, in order to brace up a false theory. The pronoun "*us*" here, as is clear from the context, refers to the apostles to whom God revealed the mystery.

Again: "But the natural man receiveth not the things of the Spirit of God : for they are foolishness unto him : neither can he know them because they are spiritually discerned" (I. Cor. ii. 14).

This text is also brought forward, and thought by them to be conclusive proof that the unconverted man can not understand the mysteries of religion.

The apostle is not talking about the converted or unconverted man, but is making an argument in his own defense. Some of the Corinthians, in their division and strife, had called in question Paul's apostleship, and it became necessary for him to assert his power and authority as an ambassador for Christ, and he therefore places himself in contrast with the uninspired man, who,

as a natural and uninspired man, must judge by his own senses, and, judging by his own reasoning powers, could not understand the things of God. But the inspired, or spiritual man, having the mind of Christ, judgeth all things. And no uninspired man, judging by his own natural powers of mind, had the right to judge the spiritual man, or the man having the mind of Christ. The apostle, as an inspired man, says: "We have the mind of Christ."

*The Gospel a Mystery Until Pentecost.*

In John xvi. 25, Jesus says to the apostles: "These things have I spoken unto you in proverbs: but the time cometh, when I shall no more speak unto you in proverbs, but I shall shew you plainly of the Father." From the language of the Saviour, it is evident that while Jesus was here with the apostles in person, he, for reasons best known to the divine mind, purposely veiled much of his teachings in parables, proverbs and metaphors, so much so that the apostles themselves did not understand the true nature of the kingdom up to the day of his ascension. In their last assembly they say to him: "Lord, wilt thou at this time restore again the kingdom to Israel?" (Acts i. 6).

This language, addressed by the apostles to Jesus Christ, shows that the apostles themselves, at this time,

did not understand the mysteries of the kingdom. And he who confines his reading to the Old Testament Scriptures, will find *himself* unable to understand the mysteries of the kingdom.

“But their minds were blinded: for until this day remaineth the same vail untaken away in the reading of the Old Testament; which vail is done away in Christ. But even unto this day, when Moses is read, the vail is upon their heart.” See II. Cor. iii. 14, 15. The mystery having been revealed to the apostles by the Holy Spirit, we must go to the history of the ministration of the Spirit, if *we* would know the mystery—the book of Acts and the epistolary writings.

The word mystery, is defined by Webster: “A profound secret; something wholly unknown.”

The word reveal: “To unvail; make known; make manifest.”

Then is the gospel, or Christian religion, a mystery? Is it hidden, covered up, a profound secret? or if revealed, made known, made manifest; to whom has it been made known? To the regenerated only, or to all mankind?

We think the apostle Paul answers these questions so clearly that he who will read may understand. In his letter to the church of God at Ephesus (chap. iii. 3-5): “How that by revelation he made known unto

me the mystery ; (as I wrote afore in few words, Whereby, when ye read, ye may understand my knowledge in the mystery of Christ) Which in other ages was not made known unto the sons of men, as it is now revealed unto his holy apostles and prophets by the Spirit." Then in the ninth verse of this same chapter, Paul says he preached "to make all men see what is the fellowship of the mystery, which from the beginning of the world hath been hid in God."

The above Scripture is a clear statement that the mystery has been revealed, made known unto the apostles, by means of the Holy Spirit, and they (the apostles) preached and wrote to make, or enable all men to understand this mystery.

The apostle Paul, in his letter to the church of God at Rome, gives us a still further statement as to the mystery having been made known, and the extent of its having been made manifest: "Now to him that is of power to stablish you according to my gospel, and the preaching of Jesus Christ, according to the revelation of the mystery, which was kept secret since the world began, but now is made manifest, and by the Scriptures of the prophets, according to the commandment of the everlasting God, made known to all nations for the obedience of faith" (Rom. xvi. 25, 26).

The apostle Paul, in the above Scripture, declares



there has been a *revelation* of the mystery, which had been kept secret since the world began—that it is *now* made manifest, made known, revealed, not simply to the elect, the regenerated or converted, but Paul declared that, according to the commandment of the everlasting God, it has been made known to all nations, for the obedience of faith. Says Adam Clarke: “That they might believe its doctrines, and obey its precepts.” See Com. on Romans.

Again, the apostle Paul was especially called, qualified, and sent to the Gentiles, that he might *open* their eyes. This he did by making known unto them the mystery; this he did by preaching. He says he preached to make all men see—that is, to enable all men to understand—the mystery which had been revealed to him as an apostle; and by this “open their eyes and to turn them from darkness to light, and from the power of Satan unto God, that they may receive forgiveness of sins, and inheritance among them which are sanctified by faith that is in me.” See Acts xxvi. 18.

The great mystery of the scheme of redemption consisted in a simple or common law by which Jew and Gentile were to be united in one common family, having one common salvation, one Lord, one faith, one baptism, one God and Father of all, who is above all, and through all, and in you all.

## CHAPTER II

### THE GOSPEL REVEALED BY THE HOLY SPIRIT.

We purpose in this chapter, and the one following, to show that the mission of the Holy Spirit in the great scheme of redemption was to *reveal* and *confirm* the gospel, “the *power* of God unto salvation.” In the great scheme of redemption as presented to us in the Bible, we have three distinct personalities, which are represented as co-operating together in creation, providence and redemption, viz., the Father, the Son, and the Holy Spirit. In the scheme of redemption, all originated in the mind of the Father, and was put into execution by the Son, and consummated by the Holy Spirit. Men left to their own observation have fallen into the idea of many gods, subordinate to one *master—God*.

So, in all Polytheism, we have the idea of one supreme God, the creator of all things, the father of gods and men. But revelation alone reveals one God, his character, will and purposes, teaching us that he alone controls all things, and that there is no god besides him.

Therefore, first of all, the Father, who is above all,

manifests himself to mankind, having made choice of Abraham and his posterity, known as the children of Israel.

He says to them, "And I will take you to me for a people, and I will be to you a God, and ye shall *know* that *I am the Lord your God*, which bringeth you out from under the burdens of the Egyptians." See Exod. vi. 7.

The great God took this people to himself that he might instruct them as children by object lessons, such as they could see with the eye and feel in the flesh; that he might school them in a knowledge of the fact that there was but one mighty God, who was the maker of heaven and earth and all things therein; that he had made man in his own image and likeness, and had given him dominion over the works of his hands; that therefore, man owed him allegiance, and that he would hold him accountable for his conduct through life; that he would bless those who were obedient to him, and would punish the disobedient.

Most prominent among these pictorial and object-lessons by which they were made to know and fear God, were the plagues of Egypt (Ex. vii.—xi.), the passover, crossing the Red Sea, salvation of Israel (Ex. xii.); destruction of Pharaoh's army (Ex. xiv.); the manna (Ex. xvi.); the Sabbath (Ex. xxxi. 13); the demonstration

of mighty power in connection with the giving of the law (Ex. xx.); fire coming from heaven, and consuming the sacrifice (Lev. ix. 24); fire going out from the Lord, and devouring Nadab and Abihu for their disobedience (Lev. x. 2); Korah and his company swallowed up by the earth, for their rebellion (Num. xvi.); budding of Aaron's rod (Num. xvii. 8); sudden death of Uzza for *disobedience* (II. Sam. vi. 7); passing over Jordan (Josh. iv.); falling of the walls of Jericho (Josh. vi. 20); Elijah calling fire from heaven, and it consuming the sacrifice in the presence of the followers of Baal (I. Kings xviii.), and many other wonderful works which neither time nor space will permit us to mention. By these wonderful works the God of Israel taught them and the nations that surrounded them that he alone was God, and beside him there was no other. And in connection with these object-lessons, he gave them "precept upon precept; line upon line, line upon line; here a little, and there a little" (Isa. xxviii. 10), thereby schooling them both in a knowledge of God and principles of righteousness, and thus fitting them and the nations for the advent of his Son, Jesus Christ; the Father having taught mankind that there was but one God of all power and authority, and having schooled them in the law—but the law could not give life. Says Paul: "Wherefore the law was our schoolmaster to bring us

unto Christ " (Gal. iii. 24). Again: " But when the fulness of time was come, God sent forth his Son " (Gal. iv. 4). " For God so loved the world, that he gave his only begotten Son, that whosoever believeth in him should not perish, but have everlasting life " (John iii. 16). And through him the great God gives a manifestation of his love to man. Jesus Christ, while in the flesh, went about everywhere doing good, teaching doctrines more grand and sublime than had ever fallen from the lips of any philosopher.

He gathereth around him twelve men, whom he called apostles. These he sent forth " to preach the kingdom of God," giving them " power over all demons, and to heal the sick." After which he " appointed other seventy also, and sent them two and two before his face into every city and place, whither he himself would come." And he continued to teach and do mighty wonders among the people, God thereby attesting his mission, and proving him to be his Son.

As the Son of God, and an ambassador from heaven, he introduces the great salvation, the divine system, presenting every root of the principles that pertained to the kingdom. Finally, when his work here in person was near its end, being assembled together with his apostles, he informed them he was going to leave them, but he would send them another Comforter, or guide, who should



remain with them forever, or while they lived. After this lengthy discourse and prayer for their unity, and the unity of all those who might believe in him through their word, Jesus is crucified, buried, raised again from the dead, after which he spends some forty days instructing them in things pertaining to the kingdom. "And being assembled together with them, commanded them not to depart from Jerusalem, but to wait for the promise of the Father, which, saith he, ye have heard of me." Having finished his work here on earth, he ascends to heaven. The apostles tarry at Jerusalem, to wait for the promised Comforter—the Holy Spirit.

The great question at issue in the religious world, is not about what the Father has done, nor is it about what the Son has done, but about what the Holy Spirit does in order to man's conversion and final salvation.

When we enter into the discussion of the Spirit's work, we enter a field of speculative thought.

### *Popular Theories.*

Calvinists teach that all men are totally depraved, totally dead in sin; that God will, in his own good time, send the Holy Spirit to those whom he has forechosen, and when so called by the direct and immediate impact of the Spirit in contact with their spirits, they can not re-

sist its impressions, but it will effectually call, or bring them into a state of justification and pardon.

Arminians also claim that it is the Spirit's work to convict, convert, assure of pardon, comfort, and guide the saint through life by immediate impact upon the heart, or contact with the spirits of men; but man may resist the impression of the Spirit, and go down to perdition.

The advocates of these theories pray "for the Lord to come down;" "to send down converting power;" "to send down untried power;" "to come, and touch and tender every heart;" "to send down a pentecostal shower of grace;" "to baptize them with the Holy Spirit." They importune the Lord to come and convert the sinner. The advocates of this theory of the immediate work of the Spirit, appeal to certain Scriptures as authority for their teaching and practices, which we will now notice:

1. The prophet Joel says (ii. 28): "And it shall come to pass afterward, that I will pour out my Spirit upon all flesh; and your sons and your daughters shall prophesy, your old men shall dream dreams, your young men shall see visions. And also upon the servants, and upon the handmaidens in those days will I pour out my Spirit." The apostle Peter, in his sermon on Pentecost, in his quotation from Joel, says: "And it shall come to

pass in the last days, saith God, I will pour out my Spirit upon all flesh."

(2.) They claim that the term "last days" includes the entire Christian dispensation. That this is the popular idea, is evident from most all religious teachers of various denominations quoting it as authority for the immediate work of the Spirit. That the term "last days," in this prophecy, includes the entire Christian age, we are confident is incorrect, for the reason that such conclusion can not be made to harmonize with all the facts therewith. When the apostles were "baptized with the Holy Spirit" on the day of Pentecost, it is said (Acts ii. 2-4): "And suddenly there came a sound from heaven as of a rushing mighty wind, and it filled all the house where they were sitting. And there appeared unto them cloven tongues like as of fire, and it sat upon each of them. And they were all filled with the Holy Spirit, and began to speak with other tongues, as the Spirit gave them utterance." This wonderful phenomenon at once produced great amazement among the people, and "the multitude came together and were confounded, because that every man heard them speak in his own language." The apostle Peter, "standing up," "lifted up his voice," and makes his first speech by the authority of Christ under the new dispensation, and says: "This is that which was spoken by the prophet Joel; and it shall come

to pass in the last days, saith God, I will pour out my Spirit upon all flesh." This was a most wonderful transaction, was visible, and produced a most wonderful effect, whereby God was manifest to the most skeptical mind. We have no historical account of any other like phenomenon, save at the house of Cornelius. The apostle Peter, in speaking of the conversion of the Gentiles, as recorded in Acts xi. 15, says: "And as I began to speak, the Holy Spirit fell on them, as on us at the beginning." "For they heard them speak with tongues and magnify God." See Acts x. 46. These are the only cases upon record, either sacred or secular, of the Holy Spirit being given immediately, by direct impact, since Jesus ascended to his throne. The apostles, by prayer and the imposition of hands, imparted spiritual gifts to many of their first converts. These spiritual gifts were also miraculous, and manifest, and all ceased at the close of the apostolic age. Therefore Peter declaring that this miraculous outpouring of the Spirit was a fulfillment of the prophecy of Joel, and there being no account of any similar manifestation since the close of the apostolic age, then are we not forced to the conclusion that the term, "last days," refers to the last days of the Jewish age?

Again, they say the promise is that the Spirit shall be "poured out upon all flesh;" therefore, this outpouring must continue to the end of time. This outpouring

not being manifest, we know that this reasoning is false. The Holy Spirit was poured out on Pentecost upon Jews; and at the house of Cornelius there was a like pouring out of the Spirit upon Gentiles. Jew and Gentile comprised the "*all flesh*."

These parties also rely much upon the Scriptural text recorded in Matt. iii. 11: "I indeed baptize you with [in] water unto repentance; but he that cometh after me is mightier than I, . . . he shall baptize you with [in] the Holy Spirit and with [in] fire." This text is also thought to be conclusive as to proving the continual, immediate and direct work of the Spirit, as they make a universal application of the text. John had baptized certain persons in water. He says: "I indeed baptize you in water; but he that cometh after me is mightier than I; he shall baptize *you* with [in] the Holy Spirit." There must certainly be a great stretch of language to make the pronoun "*you*" include man in all ages. The language of the Saviour, in his last interview with the apostles while on earth, explains who is meant by the pronoun "*you*." See Acts i. 5: "For John truly baptized with [in] water, but ye shall be baptized with [in] the Holy Spirit not many days hence." This did occur in a few days, at Pentecost, and was *miraculous*. A *like baptism* seems to have taken place at the house of Cornelius, whereby God attested the admission of the

Gentiles into the kingdom. Therefore, having no such manifestations now, we have no baptism of the Holy Spirit to-day.

Again, they say "Jesus was to send the Comforter, and he was to abide forever." See John xiv. 16. They understand the promise of the Comforter to be universal, and the word "forever" to signify until the end of time.

This passage is a special promise of the Saviour to the apostles, as we shall show more clearly before closing this chapter. As to the word "forever" signifying until the end of time, it is a mistake. The word "forever" is often used in the Scriptures in a limited sense. At the time of release, if the Hebrew servant refused to go and be free, saying he loved his master, then his master was to take an awl and thrust it through his ear, and then he was to serve his master *forever*. See Deut. xv. 17. The word "forever" here signifies during the *life* of the master; so the word "forever," as used by Jesus in reference to the Comforter abiding with the apostles signifies—during the *life* of the apostles. That we are correct in this conclusion, is evident from the fact that there has been no manifestation of the Comforter being with any one since the close of their labors.

We often hear the declaration that, the "Comforter is to abide with the church forever." We are confident this conclusion is incorrect, as we shall show hereafter.



The passages of Scripture that we have noticed are the principal texts relied upon by those who teach that it is the Spirit's mission, by immediate impact, to convict, convert, sanctify, and save man by its direct contact with the spirit of man. To the mind of the writer, there is not to be found a shadow of proof in any one of those passages of Scripture, when examined in the light of the context in which they occur, and in connection with other scriptural facts.

*Personality of the Holy Spirit.*

All we can know about the Holy Spirit and his work in the redemption of man, we must learn from the Scriptures, as the apostles have left no inspired successors to instruct us; therefore, when any man undertakes to go beyond what is written, he advances into the unknown, and all is speculation.

The Holy Spirit is not represented in the Scriptures as an attribute, emanation, influence, or myth, but as an *intelligent person*, having charge of a special work.

When Jesus was baptized by John, coming up out of the water, "the Holy Spirit descended in bodily shape, like a dove, upon him, and a voice came from heaven, which said: This is my beloved Son, in whom I am well pleased." We have here a manifestation of the three personalities—the Father, speaking from heaven; the Son,

at the water's edge; and the Holy Spirit, pointing out the proper personage declared by the Father to be his Son. Again, the Holy Spirit is designated by the pronouns *he* and *him*. See John xvi. 7. Ananias is said to have lied to the Holy Spirit. See Acts v. 3. In the commission, as given by Matt. xxviii. 19, "Go ye therefore and teach all nations, baptizing them into the name of the Father, and of the Son, and of the Holy Spirit," the three personalities are here recognized, and the believing penitent is commanded to be baptized into the combined authority of Father, Son and Holy Spirit.

We think the above sufficient to convince an honest and fair mind that the Holy Spirit is a distinct and intelligent personality.

*Special Promise of the Holy Spirit by the Saviour.*

In chaps. xiv., xv. and xvi., of John's gospel, or testimony, he records a lengthy discourse of Jesus Christ to his apostles, which he delivered to them a short time before his crucifixion. In this discourse, he informed, them that he was going to leave them, yet would not leave them comfortless, but would come again. "If ye love me, keep my commandments. And I will pray the Father, and he shall give you another Comforter, that he may abide with you forever; even the Spirit of truth; whom the world can not receive because it seeth him not,

neither knoweth him ; but ye know him ; for he dwelleth with you, and shall be in you." See John xiv. 15-17. This Scripture is a special promise to the apostles by the Saviour.

In truth, the entire discourse which is contained in the fourteenth, fifteenth, and sixteenth chapters of John is a special and direct conversation of Jesus Christ with his apostles. While there is a portion of his language that will admit of general or universal application, there is much in the discourse that will not admit of being applied generally, or to all. All that is said in this discourse by the Saviour in reference to the "Comforter," is specially directed to the apostles, and can not be applied to any one else without perverting the language of the Saviour.

The word "Comforter" does not give the reader the full meaning of the original word used by the Lord Jesus in his promise to the apostles, but a very limited idea, as compared with the original word, which is the Greek word *Paracletos*. Greenfield defines this word *Paracletos*, and gives as its meaning : "1. One called or sent for, to assist another ; an advocate ; one who pleads the cause of another ; monitor ; instructor ; guide ; helper ; supporter ; comforter." This word *Paracletos* occurs but five times in the New Testament—four times in this special discourse, and once in I. John ii. 1, where

it is translated by the word "advocate." Jesus, after informing his apostles that he was going to leave them, says to them: "If you love me, keep my commandments. And I will pray the Father, and he shall give you another *Paracletos*"—that is, he shall give you another "assistant, advocate, monitor, instructor, guide, helper, supporter, comforter." If the reader will examine the full meaning of this word *Paracletos*, he will see that the original word embodies much more in signification than the English word *comforter*. The *Paracletos* is to be to those to whom he is promised an assistant, guide, instructor, helper, supporter, advocate, monitor, and comforter. The Holy Spirit was all this to the apostles; and should there be any person in possession of this *Paracletos*, or "Comforter," to-day, it would do the same for them. In ver. 17, Jesus says the *world* can not receive him, "because it seeth him not, neither knoweth him: but ye know him, for he dwelleth with you, and shall be in you." Jesus, in this promise, says that the Holy Spirit shall dwell with them, and be in them. The Saviour proceeds with his discourse, and in ver. 26 he refers again to this *Paracletos*—assistant, guide, and "Comforter, which is the Holy Spirit"—"which," says he, "the Father will send in my name: he shall teach you all things, and bring all things to your remembrance whatsoever I have said unto you."

The persons to whom this *Paracletos*, or assistant—which is the Holy Spirit—is promised, are to be taught by it all things—that is, all things pertaining to the divine system.

Dare those who claim to be in possession of this divine “Comforter” in this age, claim that they are taught all things? Do any of them seem to be in possession of more spiritual knowledge than those who make no such pretensions?

Jesus Christ promises those to whom this *Paracletos*—assistant, or helper—is sent, that “he shall bring all things to their remembrance.” Some of those persons that claim they have received the Comforter, claim they enjoy this promise; but, without doubt, this is all imaginary upon their part. If they will read and examine the text carefully, they will see that Jesus Christ never intended the language or promise for them, but for the apostles, and them alone. He says to the apostles that this *Paracletos* “shall bring all things to your remembrance, whatsoever *I have said unto you.*” When we examine this promise of the Saviour carefully, we can see an important thought in it. Jesus Christ had been with the apostles some three years and a half, during which time he had wrought many miracles, and had taught many important lessons that he desired should be handed down to other ages, and should be made known

to all nations. The apostles being fallible men, it would have been an impossibility for them to have retained in their memories all the sayings and doings of Jesus Christ, so as to have transmitted these to posterity with infallible correctness. But when in possession of the Holy Spirit, it brought to their remembrance the sayings and doings of Jesus; so as to enable them to give a correct and infallible record, in order that their statements should all be so in harmony that *no infidel* has ever been able to establish any real contradiction. Without this divine assistance, by which they were enabled to recall to mind all things infallibly, they would have made many mistakes; contradictions would have occurred in their testimony which would have *paralyzed* their work. Therefore, Jesus forbid them commencing the work of preaching or testifying until they were endued with power from on high, or had received this *Paracletos*—assistant—which was the Holy Spirit.

The Saviour continues his discourse, and in chap. xv. 26 he refers to this *Paracletos*, or Comforter, again, saying: "But when the Comforter (*Paracletos*) is come, whom I will send unto you from the Father, even the Spirit of truth, which proceedeth from the Father, he shall testify of me: and ye also shall bear witness, because ye have been with me from the beginning."

Jesus says, in this verse, that when the Holy Spirit

comes he shall testify of him. Those who advocate the continual, immediate and direct work of the Spirit, understand the promise of the Saviour that the Holy Spirit "shall testify of him" to be universal, and therefore the Spirit, by immediate impact, testifies directly to the heart of the sinner, so as to give the sinner a personal assurance of the glorification and exaltation of Jesus on his throne at the right hand of the Father. Says one writer : "There is not a Christian who *experiences* this, but knows, as well that Jesus is glorified as if he had seen him with his own eyes sitting upon the eternal throne." The thoughtful reader will see that this theory makes a knowledge of the divinity of the Christian religion rest upon "experience," and not upon faith. This knowledge which they claim by experience they call saving faith. In ver. 27, Jesus says : "And ye also shall bear witness." These persons, seeming to only notice a part of this verse, the clause quoted above, and understanding it to have a universal application to all Christians (for they understand all sinners to be made Christians by this direct impact of the Spirit, by which they claim to come into possession of this *experimental* knowledge of the glorification of the Saviour), they regard it as both a duty and a privilege to testify for Jesus ; and they seem to take pride in being "witnesses for Jesus." Their testimony most commonly consists in relating the time and place where,



say they, "the Lord spoke peace to their soul," or "they got religion," sometimes relating what seemed to appear to them at the time they underwent the experimental change. For example, a very pious old preacher, not forty miles from the home of the writer, always took great delight in telling his audience when he "got religion," as he delighted in being "a witness for Jesus." He said "he was burdened with sin, and he prayed the Lord to come and remove this burden, and give him peace within. Finally the Lord sent the Holy Spirit into his heart, and he was cleansed from sin; that when this load of sin left him, they seem to look like a great roll of *dirty, greasy rags*, and as they went rolling out at the door, they looked to be a large roll, as large as a *washing tub*." Another very pious and well-meaning old gentleman related to the writer his experience when the Comforter testified to him, or when he "got religion." He said "he saw the devil go out of him, and viewed him for some distance as he passed away. He said he looked as though he wore a large overcoat and broad-brimmed hat." Another, a preacher of some ability, testified that when he received saving faith by the Spirit testifying to him, and convincing him of the glorification of Jesus, a great light shone all around him, and a voice seemed to say, "Thy sins are pardoned." We might relate many more, but the above are sufficient. We relate

them, because they are a sample of what is called witnessing, or testifying for Jesus.

If our blessed Saviour had left no better witnesses to testify for him after his ascension, the Christian religion would have never seen the light of the second century. It is this class of imaginary witnesses, and the character of such imaginary testimony, as given by them, that has filled the world with infidelity and indifference as to the divine system.

There is great beauty and consolation in this special promise of the Saviour to the apostles, when properly understood. Speaking of this Comforter, he says, "He shall testify of me."

Jesus was going to leave his apostles; and although they saw him ascend toward heaven, a cloud received him out of their sight. Had these apostles had no further evidence of the whereabouts of Jesus, they could not have known, to a certainty, whether he had gone to heaven, or whether this cloud had carried him to some other country; and had not this "Paracletos," "which is the Holy Spirit," come to the apostles, testifying of the fact that Jesus had been received up into glory, "being by the right hand of God, exalted to be a Prince and a Saviour," they could not have assured all nations of this fact. If it was possible to *cover up* all the testimony of the Holy Spirit, as given through the apostles, in reference to Je-

sus Christ, and his exaltation at the right hand of God, there could not be found on the face of this earth one single person who could tell us anything about Jesus, his glorification, or the Christian religion, notwithstanding all their boasted experimental knowledge, given by direct impact of the Spirit to them.

We again call the reader's attention to this language of the Lord Jesus, as recorded in John xv. 26, 27 : " But when the Comforter is come, whom I will send unto you from the Father, even the Spirit of truth, which proceedeth from the Father, he shall testify of me. And ye also shall bear witness, because ye have been with me from the beginning." If the reader will examine the above Scripture carefully, he can not fail to see that it is a special promise and direction to the apostles, and will *not admit* of an application to all *Christians*. After promising the apostles that the Holy Spirit should come to them from the Father, saying, " he shall testify of me," then Jesus adds, " And *ye also* shall bear witness, because *ye* (apostles) have been with me from the beginning." The reader will notice that the persons whom Jesus authorizes to testify of him are those persons who had been with him from the beginning.

When the apostle Peter wanted to make choice of one to fill the place of Judas, who, " by transgression, fell," he says : " Wherefore of these men which have

accompanied with us all the time that the Lord Jesus went in and out among us, beginning from the baptism of John, unto that same day that he was taken up from us; must one be ordained to be a witness with us of his resurrection." See Acts i. 21, 22. If the reader will notice the above Scripture with care, he will see that a *personal knowledge* of the life, death and resurrection of Jesus was necessary, in order to constitute one a witness for Jesus; and more than this was necessary to qualify them to be witnesses. They must have the assistance of the Holy Spirit to guide, direct and bring to their remembrance all things that Jesus had said unto them. See Luke xxiv. 46-49: "And ye are witnesses of these things. . . . Tarry ye in the city of Jerusalem, until ye be endued with power from on high." Jesus continues his conversation with the apostles, and in the sixth verse of the sixteenth chapter, says: "But because I have said these things unto you, sorrow hath filled your heart. Nevertheless I tell you the truth; It is expedient for you that I go away: for if I go not away, the Comforter will not come unto you; but if I depart, I will send him unto you. And when he is come, he will reprove the world of sin, and of righteousness, and of judgment: Of sin, because they believe not on me; of righteousness, because I go to my Father, and ye see me no more; of judgment, because the prince of

this world is judged. I have yet many things to say unto you, but ye cannot bear them now. Howbeit when he, the Spirit of truth, is come, he will guide you into all truth: for he shall not speak of himself; but whatsoever he shall hear, *that* shall he speak: and he will shew you things to come. He shall glorify me: for he shall receive of mine, and shall shew *it* unto you." See ver. 7-14.

A careful examination of the above Scripture addressed by the Saviour to his apostles, will enable the reader to see that it is specially directed to them, and can be applied to no one else without gross injustice to language.

2. In verse 8, he will reprove, or convince the world of sin. Upon this statement, or promise, is based the theory that the Holy Spirit convicts of sin by immediate and direct contact with the heart of the sinner, though they can not explain how the Spirit operates upon the heart to convince the sinner of unbelief or the sinfulness of sin. Indeed, they most generally confess they can not tell, and, becoming confused, exclaim, "The wind blows where it listeth," and then declare that "it is better felt than told"—which proves them to be relying upon an imaginary feeling.

Again: "When the Comforter is come, he will convince the world of sin"—the sin of unbelief. But how was this to be done? Three thousand persons were con-

vinced of the sin of unbelief on the day of Pentecost. But how were they convinced?

The *Paracletos*, or Holy Spirit, came, as promised, and the apostles "were filled with it, and began to speak in other tongues as the Spirit gave them utterance." "This being noised abroad, the multitude came together and were confounded because that every man heard them speak in his own language." Their attention being arrested, Peter preaches with the Holy Spirit, making known the facts concerning Jesus Christ, whom they had crucified and slain, and whom God had raised from the dead, "whereof they were all witnesses." "Therefore being by the right hand of God exalted, and having received of the Father the promise of the Holy Spirit, he hath shed forth this which ye now see and hear." By what they saw and heard, and the arguments presented, they were convinced of the sin of unbelief, and said, "What shall we do?"

Again, in ver. 13: "Howbeit when he, the Spirit of truth, is come, he will guide you into all truth." The Holy Spirit is promised to guide those to whom he is sent "into all truth." That is, all *spiritual* truth.

Calvinists, Arminians, Adventists and Mormons all claim the promise of the Comforter, and claim that they have received him (the Holy Spirit). Does he guide them into all truth? If so, how is it that their teaching

is all antagonistic to each other? Some of them must be mistaken. May they not all be mistaken? The Holy Spirit was to *guide* those to whom he was to be sent into all truth. Truth *always harmonizes*. Their teaching not being in harmony, but much of it antagonizing, they therefore must be mistaken, and have not this promised *Paracletos*, to assist and guide them into all spiritual truth. *The truth is, they claim that which was never promised them.*

The promise of this *Paracletos*—the Spirit of truth—to guide those to whom he was sent into all truth, *was a SPECIAL PROMISE* to the apostles, the executors of the will of the Lord Jesus Christ. When it came, it *did guide them* into all spiritual truth; and all their teaching is in perfect harmony. So perfectly does their teaching harmonize, that the best educated infidels have been unable, during a period of eighteen hundred years, to show any antagonism.

Ver. 14: “He shall glorify me: for he shall receive of mine, and shall show it unto you.” The above statement is a special promise to the apostles, and another specific statement as to what the *Paracletos*—assistant, or Holy Spirit—shall do when he comes to “dwell with them, and be in them.” “For he shall receive [or take] of mine, and shall show [or give] it unto you”—that is, the Holy Spirit was to take of the *mind of Christ*, and give



this *mind* of Christ to the apostles ; or, more plainly, the Holy Spirit would take the spiritual thoughts of God, and give these spiritual thoughts to the apostles. Therefore, says Peter, “have preached the gospel unto you, with the Holy Spirit sent down from heaven.” Paul : “ Which things also we speak, not in the words which man’s wisdom teacheth, but which the Holy Spirit teacheth ” (I. Cor. ii. 13).

Again : “ But we have the mind of Christ ” (ver. 16). How did the apostles come in possession of the mind of Christ ? By the Holy Spirit taking of the mind of Christ, and placing it within them. The apostles all having the mind of Christ, they all have the same mind, and, having the same mind, they all teach the same things. If all teachers would reject all that is human or of human authority, and preach the word in the same form as revealed in the Scriptures, thereby drinking in the spiritual thoughts of the mind of God, all would be of the same mind to-day. If all were in harmony with the mind of Christ, they would be in harmony with each other.

The Lord Jesus having finished his discourse, in which he had given the apostles much parting counsel, and having cheered them with the promise that he would send them another companion—the Holy Spirit—who would greatly assist them, he then delivers that memor-

able prayer recorded in John xvii., in which he prays for his glorification with the Father, which he had before the world was ; prays for the apostles, saying, " I am no more in the world, but these are in the world, and I come to thee." He says, " Sanctify them through thy truth ; thy word is truth " ; prays for their unity, and the unity of all them who might believe on him through their word.

After this beautiful prayer, " he went forth with his disciples over the brook Kedron, where was a garden, into the which he entered, and his disciples ;" after which we have an account of his betrayal, crucifixion, death, burial and resurrection, his appearance again to his disciples, and " being seen of them forty days, and speaking of the things pertaining to the kingdom of God : and, being assembled together with them, commanded them that they should not depart from Jerusalem, but wait for the promise of the Father, which, saith he, ye have heard of me. For John truly baptized with [in] water ; but ye shall be baptized with [in] the Holy Spirit not many days hence. . . . But ye shall receive power, after that the Holy Spirit is come upon you : and ye shall be witnesses unto me both in Jerusalem, and in all Judea, and in Samaria, and unto the uttermost parts of the earth." See Acts i. 3-8. " And said unto them, Thus it is written, and thus it

behooved Christ to suffer, and to rise from the dead the third day : and that repentance and remission of sins should be preached in his name among all nations, beginning at Jerusalem. And ye are witnesses of these things. And, behold, I send the promise of my Father upon you : but tarry ye in the city of Jerusalem, until ye be endued with power from on high." See Luke xxiv. 46-49.

In this last interview of Jesus with his apostles before his ascension, he commands them "not to depart from Jerusalem, but wait for the promise of the Father, which, saith he, ye have heard of me." The Saviour here refers the apostles back to the special promises that he had made them of the Holy Spirit's coming to remain with them, and assist them as long as they should live, and not leave them, as he was going to do, which promises are recorded in John xiv., xv. and xvi., in that lengthy conversation held with them shortly before his crucifixion.

He further says to them, in this last interview : "For John truly baptized with [in] water, but ye shall be baptized with [in] the Holy Spirit in a few days"—that they should receive *power* after that the Holy Spirit had come upon them. This baptism of the Holy Spirit was to *empower*, or so *inspire* them, that they would be able to testify of Jesus with *infallible* accuracy. Jesus

does not, therefore, permit them to commence their work of testifying for him until they have an *infallible assistant*. He therefore commands them to wait—tarry—at Jerusalem until the Holy Spirit is come upon them. They all return to Jerusalem, where they continue in prayer and supplication “with the women, and Mary the mother of Jesus, and with his brethren.”

“And when the day of Pentecost was fully come, they were all with one accord in one place. And suddenly there came a sound from heaven as of a rushing mighty wind, and it filled all the house where they were sitting. And there appeared unto them cloven tongues like as of fire, and it sat upon each of them. And they were all filled with the Holy Spirit, and began to speak with other tongues as the Spirit gave them utterance” (Acts ii. 1-4).

We have, in this second chapter of Acts, a history in brief of the fulfillment of those special promises made by the Lord Jesus to his apostles before his crucifixion, and also a fulfillment of the promise that they should be “baptized with [in] the Holy Spirit not many days hence,” or in a few days. (Will the reader please turn and read this entire second chapter of Acts?) The reader, having read this second chapter of the Acts of the Apostles, will notice that this baptism of the Holy Spirit produced a wonderful effect, which was a mani-

festation of the advent of the promised *Paracletos*—assistant, helper, and guide—which was now to continue with the apostles as long as they should live. The multitude came together, “and were confounded, because that every man heard them speak in his own language.”

Pentecost being an annual commemorative institution of the Jews, there were present at this annual feast Jews and Proselytes, representing the different languages of the then inhabited world. They, hearing these Galileans (apostles) speaking in their own tongue or language of the wonderful works of God, were greatly astonished. When the apostle Peter, being assisted and guided by the Holy Spirit, standing up with the eleven, lifted up his voice, and makes the first speech after the exaltation of Jesus, declaring that what they saw and heard was a fulfillment of the prophecy of Joel. See Acts ii. 14–21. In ver. 21, he says: “Ye men of Israel, hear these words; Jesus of Nazareth, a man approved of God among you by miracles and wonders and signs, which God did by him in the midst of you, as ye yourselves also know: . . . ye have taken, and by wicked hands have crucified and slain; whom God hath raised up, . . . This Jesus hath God raised up, whereof we all are witnesses. Therefore being by the right hand of God exalted, and having received of the Father the promise of the Holy Spirit, he hath shed forth this, which ye now see and hear

. . . Now when they heard this, they were pierced in their heart, and said unto Peter and to the rest of the apostles, Men and brethren, what shall we do? Then answered Peter, Repent, and be baptized every one of you in the name of Jesus Christ for the remission of sins, and ye shall receive the gift of the Holy Spirit." See Acts. ii. 22-38. This promise of the gift of the Holy Spirit being a subject of much speculation, it will be the theme for the next chapter. The Gospel now preached with the Holy Spirit sent down from heaven. See I. Pet. i. 12.



### CHAPTER III.

#### "THE GIFT OF THE HOLY SPIRIT."

We shall not undertake to notice the many different theories that are advocated by religious teachers in reference to the "gift of the Holy Spirit." Some of these teachers say that "the Jews received the gift of the Spirit after baptism, but the Gentiles received the gift of the Spirit before baptism; therefore all Gentiles should have the gift of the Spirit before being baptized," and as proof of this position, they refer to Acts ii. and x.

Then there are those who claim that the promise made by Peter on the day of Pentecost, when delivering the first sermon by the authority of Jesus Christ under the new dispensation, was a universal promise "that all believers who would repent and be baptized should receive the gift of the Holy Spirit—that this gift belongs exclusively to the Christian, and must abide in him as a comforter, and if he have not this indwelling of the Spirit, he is none of Christ's." This mystical teaching has been the cause of much anxiety among Christians in all ages.

“For it has been a point they longed to know—  
Whether they had received the gift or no.”

The writer was taught, in his younger days, that “all baptized penitent believers would receive the gift of the Holy Spirit.” Therefore I can say to the reader that it gave the writer much anxious thought to know whether he had received this “gift of the Holy Spirit.” If it be true that a man can not be a Christian without possessing this gift, it is certainly important that he know when he has it within him. A writer of no mean ability, and an advocate of this theory that the promise of the “gift of the Holy Spirit” was a universal promise to all Christians, says the only important question is the one asked by Paul of some of the Forerunner’s disciples: “Have you received the Holy Spirit since you believed?”

Why ask this question to-day, when there is not to be found among the advocates of this theory *one single* individual who claims to have received this gift, that can give an *intelligent* answer as to how he knows himself to be in possession of such gift?

It is the purpose of this chapter to show that this “gift of the Holy Spirit” promised by Peter was not universal to all Christians, but was a *miraculous gift* that belonged *exclusively to the apostolic age*, and was necessary in order that the *church* might be established and the *truth ratified*.

In the commission as recorded by Mark (xvi. 15–20) : “And he said unto them, Go ye into all the world, and preach the gospel to every creature. He that believeth and is baptized shall be saved ; but he that believeth not shall be damned. And these signs shall follow them that believe : In my name shall they cast out demons ; they shall speak with new tongues ; they shall take up serpents ; and if they drink any deadly thing, it shall not hurt them ; they shall lay hands on the sick, and they shall recover.” This promise of these signs following them that believe, was made by the Saviour to the apostles, just before his being received up into heaven ; therefore it was made in connection with the promise that they should be “baptized with the Holy Spirit not many days hence” (Acts i. 5).

The promise that “these signs shall follow the believer” is as universal, when taken alone, as the promise of Peter when promising the “gift of the Holy Spirit.” We can not draw a correct Scriptural conclusion upon any subject by one single statement ; and in order to a correct conclusion upon any point that may be at issue, we must examine all the facts. Therefore any conclusion that does not harmonize with all known facts connected *therewith* is *incorrect*.

The question is often asked, “Why is it that these signs do not follow the believer to-day ?” Many answer,

saying, "Because there is not sufficient faith." If that be true, then might they not consistently wonder whether any one had sufficient faith to save him?

The reason for these signs not existing or following the believer of to-day, is *not* for the want of faith, but for the reason that they have fulfilled the purpose for which they existed, and have ceased.

The Saviour, in his last interview with the apostles before his ascension, commands them to wait at Jerusalem for the Holy Spirit which he had promised should come, and be in them, and dwell with them, assist and guide them (the apostles); and now promising them (the apostles) that they should be baptized in the Holy Spirit in a few days; that they (the apostles) should receive power after that the Holy Spirit came upon them; they should then commence testifying, or preaching the gospel. "He that believeth and is baptized shall be saved; but he that believeth not shall be damned. And these signs shall follow them that believe; in my name shall they cast out demons; they shall speak with new tongues; they shall take up serpents; and if they drink any deadly thing, it shall not hurt them; they shall lay hands on the sick, and they shall recover." Therefore, on the day of Pentecost, after the apostles had been baptized in the Holy Spirit, the wonderful manifestation causing a great multitude of persons to assemble, resident

Jews and their children, and many from afar off, “strangers” of Rome, the apostle Peter, having received power by being filled with the Holy Spirit, testifies of Jesus. Many, believing his testimony, said unto Peter and the rest of the apostles, “Men and brethren, what shall we do?” Then Peter (having before his mind the promise that *these signs should follow* them that believe) said unto them, “Repent and be baptized every one of you, in the name of Jesus Christ, for the remission of sins, and ye shall receive the gift of the Holy Spirit. For the promise unto you, and to your children, and to all that are afar off; even as many as the Lord our God shall call.” (See, also, Joel ii. 28.) This gift of the Spirit would be manifest as being in them by their being able to speak in tongues, heal the sick, and do other wonderful works. But then those who advocate that the gift of the Spirit is a universal promise to Christians in all ages, claim, as proof of that position, the promise of Peter saying, “to you and your children, and those afar off, as many as the Lord our God shall call.” In answer to this, we say that the Jews and their children did receive this miraculous gift of the Spirit. The Gentiles were spoken of as a people afar off. They received this gift of the Holy Spirit at the conversion of Cornelius and household, and the church at Corinth was abundant in spiritual gifts; therefore many of the afar off received the “gift of the Holy Spirit.” There

were persons present at this meeting from the city of Rome, a distance of over two thousand miles; would they not be considered from afar off? And there is but little doubt that a portion of those persons present from the city of Rome believed, and were baptized, and received this gift of the Holy Spirit, so as to speak in tongues and teach when they returned to Rome.

That the promise is not universal, is evident from the fact that it is well known that all did not possess this gift in the apostolic age; and there is no well authenticated fact of *any* person being in possession of this gift since the death of those upon whom it was conferred by the apostles.

We can learn more about the "gift of the Holy Spirit" by following up the history of the apostles, or the "ministration of the Spirit," as recorded by Luke in the book called The Acts. "Then Philip went down to the city of Samaria, and preached Christ unto them. . . . But when they believed Philip preaching the things concerning the kingdom of God, and the name of Jesus Christ, they were baptized, both men and women. Then Simon himself believed also; and when he was baptized, he continued with Philip, and wondered, beholding the miracles and signs which were done" (Acts viii. 5-13). Philip was not an apostle, but an evangelist—one to whom had been imparted the



“gift of the Holy Spirit,” which was manifest by the miracles and signs which he did—casting out demons, healing the palsied and the lame. Jesus had said, “These signs shall follow them that believe.”

Though many of these Samaritans had believed and been baptized, they had not received the Holy Spirit, or “the gift of the Holy Spirit.” Philip, not being an apostle, did not possess the *Paracletos* as an apostle; he therefore had no power to impart the “gift of the Holy Spirit,” which was a power that belonged *exclusively* to the apostles, and no one else had any part or lot in the matter, as all the facts show.

Some time after these persons at Samaria had been inducted into the kingdom by believing and being baptized—history does not say how long; it may have been twelve months, or more, and it may have been but a few weeks—the apostles at Jerusalem heard that the Samaritans had received the word of God, and they sent unto them Peter and John (apostles who had the *Paracletos*, “which is the Holy Spirit,” dwelling with them and in them), “who, when they were come down, prayed for them, that they might receive the Holy Spirit.” “For as yet he was fallen upon none of them; only they were baptized in the name of the Lord Jesus.” “Then laid they their hands on them, and they received the Holy Spirit.” That there was a manifestation of

these persons having received the gift of the Holy Spirit (we say gift of the Holy Spirit, because without any doubt that was what had been imparted to them by the apostles; and the term *Holy Spirit* being used, from the fact that the gift of the Holy Spirit partook of the *nature* and power of the Holy Spirit, or *Paracletos*, and none but apostles were in possession of this personal *Paracletos*, or Holy Spirit), is evident from Simon wishing to purchase the power that on whomsoever he might lay hands, might receive the Holy Spirit.

The apostle Peter, seeing his *avaraciousness of spirit*, at once rebukes him for thinking that the gift of God could be purchased with money. The reader will notice that Peter calls the power to confer this gift of the Holy Spirit by prayer and the imposition of hands the "gift of God." This was a power that not only the avaracious Simon had no part or lot in, but no one save an apostle.

*The Gentiles Receive the "Gift of the Holy Spirit."*

In Acts x., Luke gives us an account of the conversion of Cornelius and company—the first Gentiles inducted into the kingdom; and in ver. 44 says: "While Peter yet spake these words, the Holy Spirit fell on all them which heard the word. And they of the circumcision which believed were astonished, as many as came with Peter, because that on the Gentiles also was poured out the gift of the Holy Spirit." How did they *know* these

Gentiles had received the "gift of the Holy Spirit"? In ver. 46: "For they *heard* them speak with *tongues* and magnify God." Then in chap. xi. 17, says Peter: "Forasmuch then as God gave them the *like gift* as he did unto us, who believed on the Lord Jesus Christ; what was I, that I could withstand God?" What was this "*like gift*"? The power to speak in tongues—the *evidence* of their having the "*gift of the Holy Spirit.*"

The above facts show most conclusively that the "*gift of the Holy Spirit*" was *miraculous*, and they who were in possession of the "gift of the Holy Spirit" were in possession of miraculous power. Therefore, there being *no person* in possession of *such power* to-day, there is *no person* in possession of the "*gift of the Holy Spirit.*"

("These signs shall follow them that believe.") The promise was to as many as the Lord should call. The *Gentiles* are *called*, and receive the promise.

*The Holy Spirit Imparted to the Twelve Disciples at Ephesus.*

In Acts xviii. 24–28, we have a brief account of "a certain Jew named Apollos, born at Alexandria, an eloquent man, and mighty in the scriptures, who came to Ephesus. "This man had been instructed in the way of

the Lord; and being fervent in the spirit, he spake and taught carefully the things concerning Jesus, knowing only the baptism of John." See R. V., ver. 25. After the earnest labors of this "eloquent man, mighty in the scriptures," it is reasonable that he should leave in the city of Ephesus disciples baptized "unto John's baptism."

In xix. 1-7, Luke says Paul "came to Ephesus, and finding certain disciples, he said unto them, Have ye received the Holy Spirit since ye believed?" If all Christians in the apostolic age received the Holy Spirit, why should Paul ask these disciples this question? It is very certain that they did not; and this is why Paul asked these disciples if they had received the Holy Spirit since they believed—that in case they had not, he might confer the gift of the Spirit upon them, and thereby establish *them* in "*the faith*," and *demonstrate* to them and the citizens of Ephesus his authority and power as an apostle.

The reader will remember that the Samaritan disciples did not receive the Holy Spirit when baptized, nor until sometime afterwards, when Peter and John came among them, and by prayer and the imposition of hands conferred this gift upon them.

But some will ask, Why did Paul ask these disciples the question, "Unto what, then, were ye baptized?"

This question was called out by them saying, “We have not so much as heard whether there be any Holy Spirit.” When they made this statement, Paul knew there had been some *defect in their teaching*, as all persons who had been fully instructed knew that the Holy Spirit had come, and by Him the gospel was being preached, and gifts of the Holy Spirit imparted to many of the believers, empowering them to work miracles. Therefore Paul, seeing they had not been properly taught, at once proceeds to teach them more perfectly, and without doubt making known to them the fact that Jesus had been glorified, and had sent the Holy Spirit by which the apostles had been empowered to preach the gospel and impart spiritual gifts to many of the believers; that by the authority of Jesus Christ they were now to be baptized into the name of the Father, and of the Son and of the Holy Spirit; that “John verily baptized with the baptism of repentance, saying unto the people that they should believe on him which should come after him—that is, on Christ Jesus. When they heard this they were baptized in the name of the Lord Jesus. And when Paul had laid his hands upon them, the Holy Spirit came on them, and they spake with tongues [languages], and prophesied [or taught]. And all the men were about twelve.” [“These signs shall follow them

that believe.”] These Ephesian disciples are “sealed with the Holy Spirit of promise.”

The church of God at Corinth was abundant in spiritual gifts, so much so that Paul, in his first letter, first chapter and seventh verse, says, “They come behind in no gift.” The probabilities are that in the church at Corinth there were more persons in possession of the “gift of the Holy Spirit” than any of the primitive churches; and yet there seems to have been more ungodliness in this church than in any other. It was “commonly reported” that there was “fornication among” them—the son having his father’s wife; they went to law with their brethren before the unjust; turned the Lord’s Supper into a drunken feast; they were envious of each other on account of some being in possession of superior gifts. Paul says to them (I. Cor. iii. 3): “For ye are yet carnal; for whereas there is among you envying and strife and divisions; are ye not carnal, and walk as men?”

From the language of the apostle, in his treatise upon spiritual gifts, as recorded in chaps. xii., xiii. and xiv. of his first letter to the church at Corinth, it appears that they did not understand the real purpose of the “gift of the Holy Spirit”—that they were ignorant of the design of spiritual gifts. They being converted pagans, it is not surprising that they should need much

teaching by the apostles, that they might be enabled to understand the purpose of the diversity of gifts. But it is most assuredly surprising that there should be such a vast amount of confusion as to spiritual gifts, or “gifts of the Holy Spirit,” in this nineteenth century.

In I. Cor. xii., says Paul: “Now concerning spiritual gifts, brethren, I would not have you ignorant. Ye know that ye were Gentiles. . . . Wherefore I give you to understand that no man speaking by the Spirit of God calleth Jesus accursed; and no man can say that Jesus is the Lord, but by the Holy Spirit.”

1. Many of these persons at Corinth were in possession of the gift of the Holy Spirit, by which they were *inspired* to teach and instruct their brethren in things pertaining to their religious duty authorized by the Lord Jesus Christ.

2. There were also heathens, or pagan idolators, in the city of Corinth, that made great pretensions to inspiration; and these pretended inspired pagans called Jesus accursed, blasphemed the Saviour.

3. There were Jews, claiming to be under inspiration, that blasphemed the Lord Jesus Christ.

But these Jews and pagans could give no demonstration of their being inspired as teachers. Their calling Jesus accursed was evidence that they were not inspired.



“No man can say Jesus is the Lord, but by the Holy Spirit.”

(1.) The Holy Spirit, by the inspiration of men, teaches that Jesus is Lord, the Saviour of men.

(2.) The Holy Spirit, by imparting spiritual gifts to men, enabling them to speak in tongues, heal the sick and do many other wonderful works, demonstrates the truth of their teaching and of their inspiration. Persons *pretending inspiration* could not thus demonstrate their teaching.

*Diversity of Gifts (See I. Cor. xii. 1–11).*

Says Paul, in ver. 4, “there are diversities of gifts, but the same Spirit”—that is, the same Spirit imparts these several gifts. They all proceed from the same Holy Spirit. Each person in possession of the gift of the Spirit was able to give a manifestation of his possessing the “gift of the Holy Spirit.” This *manifestation* was not given to man for his own individual profit, but was for the *profit* of the entire body, that by these several persons being spiritually assisted, the church might be edified and made strong. “For to one is given by the Spirit the *word of wisdom*; to another the *word of knowledge* by the same Spirit; to another *faith* by the same Spirit; to another the gifts of healing; . . . to another prophecy; to another discerning of spirits; to another

divers kinds of tongues ; to another the interpretation of tongues.” See vers. 8–10. The apostle teaches them that they should not envy each other on account of their possessing superior gifts, as they were all given by the same Spirit, in order to the perfection of the body ; and in ver. 28 names these spiritual persons in order, saying : “And God hath set some in the church, first, *apostles* [These had received the *Paracletos*, or Holy Spirit] secondly, prophets ; thirdly, teachers, . . . *miracles*, . . . *healings*, . . . diversities of tongues.” The apostles being in possession of the *Paracletos*, they possessed all of these several powers ; but all other persons having supernatural powers were by the “gift of the Holy Spirit”—that had been imparted to them, and were not for their private benefit, but for the profit of all in perfecting the body. Paul says (ver. 31): “Desire earnestly the best gifts : and yet show I unto you a more excellent way.” Though I speak with the tongues of men, and though I possess all these spiritual gifts, or “gift of the Holy Spirit,” and have not *love*, it profiteth nothing. “Love suffereth long, and is *kind* ; love envieth not ; love vaunteth not itself ; is not puffed up ; doth not behave itself unseemly ; seeketh not her own ; is not easily provoked ; thinketh no evil ; rejoiceth not in iniquity, but rejoiceth in the truth.” These characteristics of love are the fruit of the Spirit, not produced by

the *contact* of *indwelling*, but by the *teaching* of the Spirit. The indwelling "gifts of the Spirit" did not purify the hearts of the Corinthians, and reform them. They were abundant in spiritual gifts, yet grossly wicked.

Says Paul : " Love never faileth : but whether there be prophecies, they shall fail ; whether there be tongues, they shall cease ; whether there be knowledge (supernatural knowledge) it shall vanish away. These " gifts of the Holy Spirit,"—spiritual powers—are all to cease.

Again (Eph. iv. 11-16), Paul speaks to the church of Ephesus in reference to these same spiritual agencies that existed in the church at that place, and says : " He gave some, apostles ; and some, prophets ; and some, evangelists ; and some, pastors and teachers ; for the perfecting of the ministry, for the edifying of the body of Christ ; till we all come in the unity of the faith, and of the knowledge of the Son of God, unto a perfect man, unto the measure of the stature of the fulness of Christ : " That we henceforth be no more children, tossed to and fro, and carried about with every wind of doctrine, by the slight of men, and cunning craftiness, whereby they lie in wait to deceive ; but speaking the truth in love, may grow up into him in all things, which is the head, even Christ : from whom the whole body fitly joined together and compacted by that which every joint supplieth, according to the effectual working in the measure

of every part, maketh increase of the body unto the edifying of itself in love."

The facts now before us, that have been presented in this chapter and the preceding chapter, show that the *Paracletos*, which was the Holy Spirit, was given to the apostles to remain with them (the apostles) during their entire ministry, to enable them to make known the gospel (the divine system, "the common salvation") infallibly correct; to work miracles, and do wonderful works, as evidence of their inspiration; that when they had inducted persons into the kingdom by faith, repentance and baptism, they could then, by the assistance of this *Paracletos*, or "Holy Spirit," by prayer and the imposition of hands, impart the "gift of the Holy Spirit" to as many as the "Lord our God should call" to each particular work of "prophesying," "teaching," "overseeing," "evangelizing;" also empowering them to heal the sick, speak in tongues, and do other wonderful works whereby their inspiration was attested. (See Philip, in Acts viii. 7.) It also appears (I. Cor. xii.) that some possessed the gift of the interpretation of tongues (languages); others, the gift of discerning of spirits; others, power to heal the sick; that every person in possession of the "gift of the Holy Spirit" could manifest it by some *supernatural* or MIRACULOUS work, but not to *his private advantage*, but to *the profit of all*—to the advan-

tage of the whole body—thereby edifying, building up, and perfecting the body.

*The Gifts of the Holy Spirit assist in the Confirmation of the word, or Gospel.*

In Mark xvi. 20, he says: “And they went forth, and preached everywhere, the Lord working with them, and *confirming* the word with signs following.” The above Scripture shows very clearly that “these signs” followed the believer for the purpose of confirming the word, or gospel, preached by the apostles with “The Holy Spirit sent down from heaven.” See I. Peter i. 12.

Again says Paul (Heb. ii. 3, 4): “How shall we escape, if we neglect so great salvation; which at the first began to be spoken by the Lord, and was confirmed unto us by them that heard him; God also bearing them witness, both with signs and wonders, and with divers miracles, and gifts of the Holy Spirit, according to his own will?” The Apostle Paul, in the above text, gives us a *positive* statement, that the “*gift of the Holy Spirit*” was to *confirm the word*. The “gift of the Holy Spirit” was therefore *miraculous*, and *ceased*.

*Paul Said They should Cease.*

In Paul’s first letter to the church at Corinth (xiii. 8), he says: “Love never faileth: but whether there be

*prophecies*, they shall fail; whether there be *tongues*, they shall *cease*; whether there be knowledge, it shall vanish away”—that is, revealed, or supernatural, knowledge should cease.

The apostle, when writing to the church at Ephesus, speaking of these supernaturally qualified persons and length of time they should continue, says: “*Till* we all come in the unity of the faith, and of the knowledge of the Son of God, unto a perfect man, unto the measure of the stature of the fulness of Christ.” The *gospel* therefore having been preached with the Holy Spirit *sent down* from heaven (I. Peter i. 12), and having been *confirmed* “with signs, wonders, and with divers miracles, and gifts of the Holy Spirit” (Heb. ii. 3, 4), the Holy Spirit having made known the gospel—“*the common salvation*,” “*the divine system*,” “*the faith*”—having finished his work in the scheme of redemption, forbids any man adding to or taking from this divine system. See Rev. xxii. 18, 19. The apostle declares this “word living and powerful, and sharper than any two-edged sword, piercing even to the dividing asunder of soul and spirit, and of the joints and marrow, and is a discerner of the thoughts and intents of the heart.” See Heb. iv. 12. It is the incorruptible *seed* of the kingdom, the word of God, that liveth and abideth forever. says Peter (I. Pet. i. 24, 25): “All flesh is as grass, and all

the glory of man as the flower of grass. The grass withereth, and the flower thereof falleth away; but the word of the Lord endureth forever. And this is the word which by the gospel is preached unto you." It is able to perfect the man of God. See I. Tim. iii. 17. "It [the gospel] is *the power* of God unto salvation." See Rom. i. 16. Paul therefore commands Timothy to study, to be able to rightly divide the word of truth, to hold fast the *form* of sound words that he had heard of him. And then, in chap. iv. 1-4: "I charge thee therefore before God, and the Lord Jesus Christ, who shall judge the living and the dead at his appearing and his kingdom, *preach the word*, be instant in season, out of season, reprove, rebuke, exhort, with all long-suffering and doctrine. For the time will come when they will not endure sound doctrine, but after their own lusts, shall they heap to themselves teachers, having itching ears; and they shall turn away their ears from the *truth*, and shall be turned unto fables."



## CHAPTER IV.

“THE GOSPEL THE POWER OF GOD UNTO SALVATION.”

We have shown, in the two preceding chapters, that the apostles “preached the gospel with the Holy Spirit sent down from heaven” (I. Peter i. 12). “God also bearing them witness, both with signs and wonders, and with divers miracles, and gifts of the Holy Spirit, according to his own will” (Heb. ii. 4). The apostle Paul, when writing to the church of God at Rome (i. 16, 17), says: “I am not ashamed of the gospel of Christ; for it is the power of God unto salvation to every one that believeth; to the Jew first, and also to the Greek. For *therein* is the righteousness of God revealed from faith to faith.”

Webster defines the word *gospel*: “1. Glad tidings; especially the good news concerning Christ and his salvation. 2. The substance, or most important truths of Christianity.”

Paul defines the gospel (I. Cor. xv. 1-4), saying: “Moreover, brethren, I declare unto you the gospel which I preached unto you, which also ye have received,”

and wherein ye stand ; by which also ye are saved, if ye keep in memory what I preached unto you, unless ye have believed in vain. For I delivered unto you first of all that which I also received, how that Christ *died* for our sins according to the Scriptures ; and that he was *buried*, and that he *rose* again the third day according to the Scriptures."

Paul says he delivered *first* of all, how that Christ died for our sins according to the Scriptures ; that he was buried, and rose again the third day according to the Scriptures. The above facts are called the gospel, because they are the *major* proposition of the *divine* system—all the truths, commands, promises, and threatenings center in them. If they be true, all are of divine authority ; but if false, then all preaching was vain—the apostles were false witnesses of God, and all were yet in their sins.

In the 2nd ver., says Paul : " By which also ye are *saved*, if ye keep in memory what I preached unto you." These persons are to be saved by the *gospel*, sometimes called " the faith." If they would keep this divine system *taught* by him in their minds, so as to be able to obey its precepts, by it they would be saved.

Says Paul : " The gospel is *the power* "—to save. The word "*power*" signifies the *capability* of producing an effect. Again says Paul (Heb. iv. 12) : " The word of

God is living and *powerful*." By this word "powerful," we understand Paul to teach that the "word of God" is capable of producing great effects upon the spirits and conduct of men.

We sometimes say of a man that he is a man of great power. Just what we may mean must be determined by the subject of conversation. A man may be of great *power* physically, though very weak morally; a man may be of great power morally, yet weak physically. A man of great moral power exercises, or puts such power into action, by *words* or significant signs of ideas, and exercises power over his fellows by casting or conveying his great, powerful ideas into their minds or understanding, where these ideas come in contact with the spirits of those who receive them. This is generally done by means of words addressed to the ear—words being signs of ideas or pictures of thought—and the vehicle by which the thoughts of one mind are carried to another. Again, a king having authority over a country might, by uttering one single sentence, exercise sufficient power to make all weep, or he might utter or proclaim a sentence that would make all rejoice.

The power of words to produce an effect depends, first, upon their being received; second, the source from which they are derived. Their power is always in ratio to the power that uttered them.

Paul says "the *gospel* is the power of God unto salvation, to *every one* that believeth." Arminians say that "man, in order to exercise true faith, must be regenerated by the operation of the Holy Spirit, which is the gift of God." They say "this regeneration, or renewal of the man, is necessary to enable the sinner to see the truths of the gospel in their beauty and excellence." Therefore the gospel is ineffectual to save, unless God puts forth the Holy Spirit to make it effectual. One author, writing upon the subject, says: "You may preach the gospel with all its primitive simplicity, and if God does not send the Holy Spirit, there can be no conversions." This seems to be the popular idea in regard to conversion. Therefore the common practice of most modern evangelists praying for the baptism of the Holy Spirit, for converting power, and many other like expressions.

The theory that God must send the Holy Spirit directly to the heart of the sinner to regenerate him, before he can believe, is not in harmony with the acts and sayings of Jesus or the apostles, who "preached the gospel with the Holy Spirit sent down from heaven." Jesus upbraided the Jews for their unbelief, saying to them: "For this people's heart is waxed gross, and their ears are dull of hearing, and their eyes they have closed, lest at any time they should see with their eyes, and hear with their ears, and should understand with their heart, and

should be converted, and I should heal them" (Matt. xiii. 15). Mark (iv. 12) says: "Lest at any time they should be converted, and their sins should be forgiven them." Why were these persons not converted? Not because God did not send the Holy Spirit down. Jesus says "because they closed their eyes, and their ears were dull of hearing"—the eye and the ear being the two principal avenues by which words can reach the understanding of men. If they be closed, it is an impossibility for them to get into the understanding, and thereby come in contact with the spirit of man, and exercise an influence over man's spirit so as to move the will of man to turn away from sin. They refusing to give an honest hearing, Jesus Christ, our Lord and Saviour, could not convert them. Jesus says: "The word is the seed of the kingdom," "and the good ground are they which, in an honest and good heart, having heard the word, keep it and bring forth fruit with patience." But the word must fall into good and honest hearts, such as will give an honest hearing.

Paul, in Rom. x. 6, 7, says: "Say not in thine heart, Who shall ascend into heaven? (that is, to bring Christ down from above). Or who shall descend into the deep? (that is, to bring up Christ again from the dead). . . . The word is nigh thee, even in thy mouth, and in thy heart; that is, the *word of faith*, which we preach."

“The word of faith” is equivalent to saying “the word of the gospel which we preach.” This language of Paul virtually forbids man *seeking high or low* for additional power, such as calling upon “God to come down,” “send down converting power,” “baptize with the Holy Spirit.” Why forbid? Says Paul, “The word is *nigh* thee, . . . that is, the word of faith, which we preach”—that is, the word of the gospel which they preached with the “Holy Spirit sent down from heaven.” Then, in ver. 17, he says: “So then faith cometh by hearing, and hearing by the word of God.” Therefore Paul would say, Hear the word of God, believe it, obey its precepts, and *do not* be calling for Christ, the Holy Spirit, or any other power to come down.

Says John (xx. 30, 31): “And many other signs truly, did Jesus in the presence of his disciples, which are not written in this book: but these are written, that you might believe that Jesus is the Christ, the Son of God; and that believing ye might have life through his name.” In recording the facts concerning Jesus, John is testifying to the world the wonderful works wrought by him while here in this world, and of his death, burial and resurrection, that by this testimony they might be convinced that Jesus truly was the Son of God.

The Lord called Paul, and sent him to the Gentiles “to *open* their eyes [literally, make them believers] and to

*turn* them from darkness to light, and from the power of Satan unto God." See Acts xxvi. 18. How did Paul open their eyes? He says "he preached among the Gentiles the unsearchable riches of Christ, and to make all men *see*" (*understand, believe*). See Eph. iii. 8, 9. To turn men from the power of Satan unto God, is to *convert* them. Paul was to *turn* them from darkness to light. By what *power* did Paul *turn* them? Was it by calling "down the Holy Spirit," "converting power," or "calling Christ down from above"? No such intimation is to be found in one single case of conversion under the apostle's labors. It is most assuredly certain that Paul called for no such immediate power, as he virtually, if not *positively*, when writing to the Romans (x. 6-8), says: "Say not in thine heart, Who shall ascend into heaven? (that is, to bring Christ down from above): . . . The word is nigh thee, . . . that is, the word of faith which we preach." They therefore were *turned* by the *persuasive power of the gospel*. But when we affirm that the *power* by which God saves men is put forth through the gospel—that the gospel contains the inherent power by which men are saved—these advocates of immediate and direct impact of the Holy Spirit in contact with the spirit of man in order to conversion, and without which, say they, there can be no conversion, cry out with holy horror, "You limit the power of



God." We only limit the power of God where he himself has limited. In the salvation of men, God himself has limited his power, or the power he puts forth through the gospel, to *persuasive power*. We presume God *could* save men by physical power, which would be by *force*—but that would be saving men, whether they were willing or not. The Lord does not purpose to save any man against his will. He will *save* no man who does not *desire* salvation. Therefore God has limited man's salvation to moral, or the persuasive power of the gospel. Moral, or persuasive, power can only be exercised by means of words addressed to the understanding of man. When Paul says "*the gospel*," the language limits the power to "*the gospel*."

To illustrate: A says water is *the power* that drives the machinery of his mill. B says steam is *the power* that drives the machinery of *his* mill. C says water is *a power* that drives the machinery of *his* mill. The language indicates that C has not limited the power to water. We ask, "What other power do you use, Mr. C?" He answers, "Steam;" and says steam and water are the powers that drive the machinery of the mill. Then we understand that water and steam power, united, run C's mill. A large majority of the religious world teach that conversion is by means of the word and the Holy Spirit united. When I see their labors in trying to convert

the sinner, and how often they seem to fail, for want of the "Lord applying the Holy Spirit to the heart of the sinner," as they say, I am reminded of the trouble Mr. C had in running his mill by water and steam conjointly. He would turn on the water power, then call on the engineer to put on the steam. The engineer being a very indifferent fellow, and sometimes very stubborn, Mr. C. would often be troubled to get him to put on the steam. You would often hear him pleading, and sometimes you would hear the whole family pleading, begging, urging, imploring, and sometimes almost scolding the engineer, telling him "to apply the steam, that the mill might run, as all was ready and waiting." How often have we heard a fifteen or twenty minute sermon, and then seen fifteen or twenty persons called up to the altar, and then heard them begin to call upon God "to send down the Holy Spirit," "send down power," "apply the Holy Spirit to these waiting souls;" inform the Lord that all were ready, waiting for the power; have heard them begging, pleading, urging, imploring, and apparently almost scolding the Lord for his delay in applying the Holy Spirit to the heart of the sinner. Out of the number of fifteen or twenty, probably five or six would profess conversion, they having experienced some peculiar sensation, or strange feeling brought over them by this *excited clamor*. There have often been seen as

many as from three to five hundred, all praying, calling upon the Lord at one and the same time, at the top of their voices, pleading for the Lord to send the Holy Spirit and convert the sinner. The Lord needs not to be plead, begged, or implored to save the sinner, as a *stubborn* and indifferent engineer, to put on the steam. The Lord is willing, anxious, and ready, saying to the sinner, "Come unto me all ye that labor and are heavy laden, and I will give you rest. Take my yoke upon you, and learn of me, for I am meek and lowly in heart, and ye shall find rest to your souls." But the sinner must come to the Saviour according to the conditions made known in the gospel—must take upon him his yoke, put on his government, and learn of him. Then rest—" *then peace.*"

The apostle Paul, when writing to the church of the Thessalonians, in his first letter (ii. 13), says: "For this cause also thank we God without ceasing, because, when ye received the word of God which ye heard of us, ye received it not as the word of men, but as it is in truth, the word of God, which effectually worketh also in you that believe." In the above statement Paul says the word of God worked effectually in those who believed. Those who believed were those who received the word of God into good and honest hearts. The spiritual words of God being received into good and honest

hearts, came in contact with the *spirits* of these Thessalonians. They, believing these spiritual words were from God their maker, and from the great Judge of heaven and earth, who would hold them accountable for their actions, these words, or spiritual thoughts, exercised a *powerful* influence over their spirits to turn them from Satan to God, and lead them into the "work of faith and labor of love." Jesus said, "The words that I speak unto you, they are spirit and they are life." See John vi. 63.

In every *word* spoken by Jesus and the apostles, is embodied a spiritual thought—spiritual because it proceeds from a spiritual source. These *spiritual* thoughts of God made known by the "Holy Spirit sent down from heaven," when received into good and honest hearts, thereby coming in contact with the spirits of such persons, exercise a *powerful* influence over them, which is manifest in their life, seeing them walking in the light of "the truth," and being restrained from sin by the *power* "the truth" exercises over them. And how beautifully these thoughts harmonize with the language of David (Psa. cxix. 105): "Thy *word* is a lamp unto my feet, and a light unto my path." Psa. cxix. 11: "Thy *word* have I hid in mine heart, that I might not sin against thee."

The great want of the church in this nineteenth century is more of the word of God hid in the hearts of the members of the body. Paul says (Col. iii. 16): "Let the word of Christ dwell in you richly"—that is, *abundantly*. The word of God (which is God's great spiritual thoughts) dwelling in the heart of the Christian abundantly, in "love of the truth"—thereby being in *continual contact* with the *spirit* of the Christian—would exercise such power and influence over them as to restrain them from anger, wrath, malice, blasphemy, filthy communication, *lying, backbiting*, hatred, envy, drunkenness, strife, sedition, *sect, reveling*, and such like; and by the effectual working of these *powerful spiritual* thoughts of God, lodged in the heart by means of his word, would prompt them to "put on therefore, as the elect of God, kindness, humbleness of mind, meekness, long-suffering; forbearing one another and forgiving one another." See Col. iii. 8-13. And, above all, would stimulate them to "put on love, which is the bond of perfectness." "Love suffereth long, and is kind; love envieth not, vaunteth not itself; is not puffed up; doth not behave itself unseemly; seeketh not her own; is not easily provoked; thinketh no evil; rejoiceth not in iniquity, but rejoiceth in the truth." See I. Cor. xiii. 4-7. But the word of God can have no *power* and *influence* to work effectually in the heart of

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those who will not receive it into their minds, retaining it in their hearts, or, like David, having the “word *hid* in their heart.”





## CHAPTER V.

### ‘RESISTING THE SPIRIT.’

All persons who possess a feeling of reverence for God and his authority regard it as a fearful thing to “*resist* the Holy Spirit.” But a very large majority of religious people seem to be greatly perplexed in regard to this matter, not knowing when they *are resisting* the Holy Spirit.

This subject, like all others of a religious character, must be decided by scriptural facts, and statements of scriptural truth bearing upon the subject.

All persons are in possession of an emotional and impulsive nature. This impulsive nature varies greatly in different individuals. In some it is easily excited, and with favorable surroundings runs to a very high state of ecstasy, and with them is almost uncontrollable; while with others it is hard to arouse the emotional nature, they being more cool and deliberate in thought.

A great many very good people (especially when concerned about their future destiny) think these im-

pulses and impression which they experience are caused by the immediate and direct impact of the Holy Spirit; and for them to resist and hold them in subjection is for them to "resist the Holy Spirit," they having been taught that "the Holy Spirit operates directly upon the heart by direct contact with their spirits."

Persons who have been taught this theory, when brought under the immediate influence of those persons who are in full sympathy with this theory of the immediate operation of the Holy Spirit upon the heart, and especially if surrounded by a large number of religious workers who are in sympathy with this theory, often imagine themselves to have very strong impulses, deep impressions, which they believe to be the effect of the Holy Spirit operating upon them, when in truth these *impressions* are the effect of the *spirits* of the religious *teachers* that are *operating* upon them, together with their preconceived notions. The impressions they have are most generally in harmony with their teaching and preconceived notions. They, believing these impressions to have been made upon them by the Holy Spirit, fear to resist them. The history of impressions of this character shows that they have been often in direct opposition to the teaching of the Holy Spirit as recorded in the Scriptures of divine truth.

Those who advocate the immediate and direct impact

of the Holy Spirit upon the heart in order to conversion, admit that their theory of spiritual power being exercised immediately and directly upon the heart of the sinner in conversion is an unexplainable mystery. And in order to prove that it is unexplainable, they quote from John iii. 8: “The wind bloweth where it listeth, and thou hearest the sound thereof, but canst not tell whence it cometh and whither it goeth. So is every one that is born of the Spirit.”

They do not quote this Scripture to explain how the Holy Spirit exercises its power in coming into immediate contact with the spirit of the sinner in conversion, or how the sinner may know when such power is operating upon him in order to his conversion; but it is quoted for the purpose of proving that it is all an unexplainable mystery, and they do not therefore regard it as an act of Christian courtesy to interrogate them in regard to how they know the Spirit operated immediately upon their hearts.

If the work of the Spirit in conversion is an unexplainable mystery, how can sinners or Christians know when they are *resisting* the Holy Spirit?

We have shown, in the preceding and previous chapters, that God puts forth his power in the conversion of the sinner and salvation of man through the medium of the gospel, by means of the Holy Spirit

sent down from heaven, the Holy Spirit being the active agent, through the apostles, in proclaiming the gospel; therefore the Holy Spirit exercises *his power* in conversion through the medium of the gospel. This being true, they who *resist* the teaching and *power* of the gospel, *resist* the Holy Spirit.

It is the purpose of this chapter to show the reader that all scriptural facts and statements bearing upon this subject harmonize with this conclusion.

In that memorable speech of Stephen touching the accusation of blasphemy, in which he gives a brief history of God's dealings with the children of Israel, and how rebellious they had always been as a nation, he says: "Ye stiff-necked and uncircumcised in heart and ears, ye do always *resist* the Holy Spirit: as your fathers did, so do ye. Which of the prophets have not your fathers persecuted? and they have slain them which showed before of the coming of the Just One, of whom ye have been now the betrayers and murderers." See Acts vii. 51, 52. The Jews were refusing to *hear* the gospel, and would not suffer Stephen to make it known. By this act of refusal to hear the gospel, and persecuting the man who was making it known to them, they are charged with "resisting the Holy Spirit." Stephen reminds them that *their fathers* had always persecuted the prophets; they had "slain them which showed before of the

coming of the Just One.” Their *fathers* had refused to hear the prophets. The prophets spake and taught the will of God—“holy men of God spake as they were moved by the Holy Spirit.” See II. Peter i. 21. God gave these prophets “his Holy Spirit to instruct them ;” the prophets taught as moved by the Holy Spirit. Their fathers refused to hear and obey the teaching of these inspired men. Therefore, in refusing to hear and obey the teaching of these prophets, Stephen declares they *resisted* the Holy Spirit. God’s holy prophets, moved by the Holy Spirit, “testified beforehand of the suffering of Christ and the glory that should follow,” but they refused to hear. “Yea, they made their hearts as an adamant stone, lest they should hear the law, and the words which the Lord of hosts hath sent in his Spirit by the former prophets” (Zech. vii. 12). These persons are said to have “*hardened their hearts*,” that they might not hear the law and the word which the Lord sent in his Spirit by the prophets. In refusing to *hear* the word of the Lord, they are said to “*resist* the Holy Spirit.”

The prophet Nehemiah (ix. 30) says: “Yet many years didst thou forbear them, and testified against them by thy Spirit in the prophets, yet they would not give ear; therefore gavest thou them into the hand of the people of the lands.” The Holy Spirit, in the above Scripture, is said to have been in the prophets; he there-

fore testified by the mouth of the prophets. The Jews hardened their hearts, and refused to hear and obey the teaching; and in doing this, Stephen says they resisted the Holy Spirit—"Ye do always *resist* the Holy Spirit: as your fathers did, so do ye."

Jesus promised the apostles that the "Holy Spirit should dwell in them, and guide them into all truth." Peter says they (the apostles) "preached the gospel with the Holy Spirit sent down from heaven." Again says Peter: "God made choice among us that the Gentiles, by my mouth, should hear the word of the gospel, and believe." Paul says (I. Cor. ii. 13): "Which things *also* we speak, *not* in the words which man's wisdom teacheth, but which the Holy Spirit teacheth."

The Scriptural facts that we have before the mind of the reader in this chapter, are sufficient to show him most conclusively that God, in former ages, spake or testified to the children of Israel by his Spirit in the prophets; that they who resisted the teaching of the prophets "*resisted the Holy Spirit*;" that in making known the gospel to all nations, the Lord Jesus makes it known by the Holy Spirit in the apostles' teaching or proclaiming the facts, commands, promises and threatenings. The *facts* presented being abundantly sufficient to produce conviction in the mind of an honest hearer that Jesus is the Christ, the Son of God, he is therefore morally bound to

believe; and if he does not, then he stands condemned. He who refuses to hear these facts, or, if heard, refuses to, or will not believe, resists the Holy Spirit. The Holy Spirit, by the mouth of the apostles, having commanded the believer to repent and be baptized, he who refuses to obey this command—it having been uttered by the Holy Spirit sent down from heaven—resists the Holy Spirit; the Holy Spirit, by the mouth of Peter, having commanded those who have been baptized into Christ to “give all diligence, adding to their faith courage, and to courage knowledge, and to knowledge temperance, and to temperance patience, and to patience godliness, and to godliness brotherly kindness, and to brotherly kindness love.” See II. Peter i. 5–7. If they refuse or neglect to add these Christian graces, they *resist* the Holy Spirit.

Paul, when writing to Titus (ii. 11, 12), says: “The *grace* of God that bringeth salvation to all men hath appeared, teaching us that, denying ungodliness and worldly lusts, we should live soberly, righteously, and godly, in this present world.” They who *resist* this teaching *resist* the *grace* of God. Therefore we finally conclude that they who refuse to *hear* the gospel, *believe* and *obey* its *commands*, *resist* the Holy Spirit, resist the grace of God, resist the Son of God, resist God the Father, who is above all and in all.

Having resisted the Holy Spirit, the grace of God,



the Son of God, they stand therefore as condemned criminals before the court of heaven, awaiting their doom, when "the Lord Jesus shall be revealed from heaven with his mighty angels, in flaming fire taking vengeance on them that know not God, and *obey* not the gospel of our Lord Jesus Christ ; who shall be punished with everlasting destruction from the presence of the Lord, and from the glory of his power." See II. Thess. i. 7-9.

## CHAPTER VI.

### THE CALLING OF THE GENTILES.

When Jesus Christ made his advent into this world, the history of God's wonderful works amidst the children of Israel, the law, the prophets, and the teaching of John the Baptist had not only prepared many of the Jews for his reception, but many persons among the nations that surrounded them and with which they were intermingled had learned to fear the God of Israel, and look to him as the "source from which all blessings flow."

When Jesus was at the city of Capernaum, a certain centurion's servant was sick nigh unto death. He, hearing of Jesus, sent unto him by the elders of the Jews, beseeching him to come and heal his servant. They say to him, This man is worthy, for he loveth our nation, and hath built us a synagogue. When Jesus was not far from his house, he sent to him, saying: "I am not worthy that thou shouldest enter under my roof: but say in a word, and my servant shall be healed." Jesus turned to those who followed him, and said: "I have not found so great faith, no, not in Israel."

There was a certain man in Cæsarea called Cornelius, a centurion of the Italian Band. This man, as captain of the band, had been placed at Cæsarea. Though an officer in the Roman army, he had learned from the Jews, and from their law and the prophets, to fear the God of Israel, and is therefore said to have been “a devout man, and one that feared God with all his house, which gave much alms to the people, and prayed to God always.” The history given of Cornelius presents him as being quite a religious man, far in advance of the common moralist—“feared God with all his house”—a man not only devoted to God, but possessing the *spirit of obedience*, anxious to learn the will of God, that he might obey him in all things. The common moralist takes pride in his own works and conduct toward his fellow man, and bases his hope of the future on having done well in society as a citizen. *He seeks to have honor from men*, but does *not* fear God with a heartfelt desire to learn and *do* his will.

It was not so with this man Cornelius. With him it was, “Speak, Lord; thy servant heareth.” And yet, with all his religious devotion and spirit of obedience, there was something the Lord required him to do that he might be saved. God had established a kingdom for all nations; Gentiles were to be no longer “strangers, and foreigners, but *fellow citizens* with the saints and of the

household of God," and were to be "built upon the foundation of the apostles and prophets, Jesus Christ himself being the chief corner stone." God purposed this kingdom—the house of God, which is the church of the living God—to be the pillar and support of the truth. In order to the establishment of his kingdom, it had been necessary for his Son Jesus Christ to become poor—so poor that he had not where to lay his head—endure temptation, suffering and sorrow, to suffer the shameful death of the cross. The kingdom, therefore, cost the precious blood of the Redeemer, God's beloved Son, our Saviour. Therefore God demands that *all men* shall honor him, by every tongue confessing that Jesus Christ is Lord, to the glory of God the Father, and become adopted citizens of his kingdom. Cornelius, with all his religious devotion, was not a citizen of this kingdom. Therefore, if Cornelius desired salvation, he must become a citizen of the kingdom of Christ—must become an adopted son. He must be inducted into the kingdom; and for this purpose he must send for Peter, who, when he come, would tell him what he must do, or "words whereby he and his house should be saved."

Cornelius at once obeys the voice of the messenger, and sends to Joppa, a distance of thirty-five miles, for the apostle Peter. In the meantime the Lord prepared Peter (by removing his prejudice by means of a vision)

to give them a favorable reception. God having showed him that he should not call any man common or unclean, therefore when these men called for Peter, and made known the purpose for which they had come, "he called them in and lodged them." "And on the morrow Peter went with them, taking six brethren with him, and the morrow after they entered Cæsarea." Cornelius had called together his kinsmen and near friends, and all were waiting for the arrival of Peter.

But why should Peter be sent for? The Lord Jesus Christ, while on earth, called the apostles around him, and schooled them in the will of the Father. He says in his prayer, John xvii. 8: "I have given, unto them the words which thou gavest me, and they have received them." The Lord Jesus, having personally instructed his apostles for the purpose of qualifying them to represent him after his departure, before he ascends to heaven, says to them: "Receive ye the Holy Spirit: whosoever sins ye remit they are remitted unto them; and whosoever sins ye retain they are retained" (John xx. 22, 23).

In Matt. xvi. 19, Jesus says: "I will give unto thee the keys of the kingdom of heaven; and whatsoever thou shalt bind on earth shall be bound in heaven; and whatsoever thou shalt loose on earth shall be loosed in heaven." Again, in Paul's second epistle to the church

of God at Corinth, chap. v. 18-20: "And all things are of God, who hath reconciled us to himself by Jesus Christ, and hath given to us the ministry of reconciliation; to wit, that God was in Christ, reconciling the world unto himself, . . . and hath committed unto us the word of reconciliation. Now then we are ambassadors for Christ, as though God did beseech you by us; we pray you in Christ's stead, be ye reconciled to God."

From the above Scriptures it will be seen that the apostles, having received the Holy Spirit, were to make known the conditions by which the sinner should be released from his sins; and they who refused to comply with the conditions of release as laid down by them would stand condemned. Jesus Christ had constituted the apostles his *legal* representatives on earth, judges, making known or dispensing the law of the kingdom. Therefore to them he gave the *ministry of reconciliation*, committing to them the *words of reconciliation*, or *conditions* of pardon.

They were, therefore, as Paul says, *the ambassadors* for Christ, acting for or instead of him. They were the *legally appointed executors* of the *will* of the Lord Jesus Christ, with full *power to bind and loose*, remit and retain sin—that is, to make known the conditions by which their sins would be forgiven. Those refusing to comply with the conditions of pardon as laid down by

them, should stand condemned. To them was given the power or authority to make known the conditions or law of citizenship in the kingdom of Christ. Therefore he who would become a citizen of the kingdom must comply with the conditions of citizenship; and they who refuse to comply with the conditions laid down as binding by *these ambassadors, must stand condemned*. The Lord Jesus having *committed* this work of reconciliation to the apostles, Cornelius, wanting to know what he must do that he might be saved, must send for Peter. Therefore Cornelius, in obedience to the command of the angel of God, immediately sent for Peter. The Spirit bade Peter go, nothing doubting. Therefore he went unto Cornelius as soon as sent for, six brethren accompanying him, arriving at Cæsarea the next day after their departure. Cornelius, having called together his kinsmen and near friends, he found many that were come together on his arrival. “And he said unto them, Ye know how that it is an unlawful thing for a man that is a Jew to keep company, or come unto one of another nation, but God hath showed me that I should not call any man common or unclean. Therefore came I unto you without gainsaying, as soon as I was sent for. I ask therefore for what intent you have sent for me?” Then Cornelius rehearsed the message of the angel, in which he had commanded him to send for Peter, who



would tell him what he must do, or words whereby he and his house should be saved. And that he immediately sent for him, and now they were all there "present before God, to hear all things that were commanded of God." "Then Peter opened his mouth and said, Of a truth I perceive that God is no respecter of persons; but in every nation he that feareth him and worketh righteousness, is accepted with him. The word which God sent unto the children of Israel, preaching *peace* by Jesus Christ: . . . To him give all the prophets witness, that through his name whosoever believeth in him shall receive remission of sins." "While Peter yet spake these words, the Holy Spirit fell on all them which heard the word. And they of the circumcision which believed were astonished, as many as came with Peter, because that on the Gentiles also was poured out the gift of the Holy Spirit. For they heard them speak with tongues and magnify God. Then answered Peter, Can any man forbid water, that these should not be baptized, which have received the Holy Spirit as well as we? And he commanded them to be baptized in the name of the Lord." See Acts x. 44-48.

The above account of the baptism of the Holy Spirit, in connection with the conversion of these the first Gentile converts to Christianity, is thought by the great majority of religious people to be conclusive proof that *all*

persons should be baptized with the Holy Spirit in order to faith, conversion, purification of heart and assurance of pardon ; that this great change in the heart is wrought by the direct, quickening and refining power of the Holy Spirit, acting in direct contact with the spirit of the sinner ; that the sinner, by this direct power operating upon the heart, is *instantly* brought into religious light and liberty ; that such person is now a new creature in Christ — “a new creation.” They therefore say : “Nothing but that power which made a world, can make a Christian.” See L. R. Dunn, on “Mission of the Spirit,” p. 111.

It is the main purpose of this chapter to show that the baptism of the Holy Spirit, in connection with these the first Gentile converts, had no such purpose ; and that they who present this case of the first Gentile converts being baptized in Holy Spirit, as proof of the necessity of the baptism of the Holy Spirit in order to conversion, assurance of pardon, throughout the Christian dispensation, are perverting the Scriptures ; and they who are prompted by this case to continue to pray for a “baptism of the Holy Spirit to convert the sinner,” are a *misguided* people.

The language of Peter in the following Scripture, indicates that there had been no such case of Holy Spirit baptism since the beginning of the proclamation of the gospel at Pentecost. He says (Acts xi. 15) : “And as I

began to speak, the Holy Spirit fell on them, as on us at the beginning." Peter says the Holy Spirit fell on the Gentiles, as on the apostles at the beginning. Then in both these baptisms, the Holy Spirit came immediately and directly, by direct impact, upon the spirits of the baptized, without the interposition of any cause. The gift of the Holy Spirit was conferred by prayer and the imposition of the apostles' hands, in all other known or recorded cases. See Acts viii. 17 ; xix. 6 ; I. Cor. xii. 1. The immediate effect of the baptism of the Holy Spirit, in both these instances, was to empower the baptized to instantly speak in tongues (languages). We have had no such manifestations since the close of the apostolic ministry. Therefore we conclude that there has been no baptism of the Holy Spirit, or impartation of the gift of the Holy Spirit since the death of the apostles, in whom the *Paracletos*, or Holy Spirit, dwelt.

*"The Holy Spirit not Given to Make Them Believe."*

The falling of the Holy Spirit was not for the purpose of making these Gentiles believers. Says Peter (Acts xv. 7): "Ye know how that a good while ago God made choice among us, that the Gentiles by my mouth should hear the word of the gospel, and believe." Therefore these Gentiles became *believers* by hearing "the word of the gospel" from the "mouth" of Peter, which is in

harmony with the saying of Paul in Rom. x. 17: "So belief cometh of hearing, and hearing by the word of Christ." See Revised Version.

Paul, in his letter to the Church of God at Ephesus, when discussing the fact of God having united into one body Jew and Gentile, tells them that in time past they were Gentiles; that then they were without Christ, being aliens; but *Christ Jesus* had broken down the middle wall of partition between them. "In whom ye also trusted after that ye heard the word of truth, the gospel of your salvation; in whom also after that ye believed, ye were sealed with that Holy Spirit of promise" (Eph. i. 13). The Holy Spirit of promise was that made by God, saying: "In the last days, saith God, I will pour out my Spirit upon *all* flesh." This Spirit was poured out on *Jewish flesh* on Pentecost, and now, at the house of Cornelius, is poured out upon *Gentile flesh*. (Paul's ministry is based on this fact. See Rom. xv. 16.) The sealing, or marking, with the "like gift"—that of speaking with tongues—was a visible sign or evidence that these Gentiles were to be received into the kingdom on the same conditions as the Jews. This "like gift"—speaking with tongues, or sealing—took place *after* they believed; therefore was not for the purpose of making them believers.

*"Holy Spirit not Given to Purify the Heart."*

The apostle Peter says (Acts xv. 8, 9): "And God, which knoweth the hearts, bare them witness, giving them the Holy Spirit, even as he did unto us; and put no difference between *us* and *them*, purifying their hearts by *faith*." The above statement by Peter shows most *assuredly* that the Holy Spirit was not given to these Gentiles for the purpose of purifying their hearts, but was for the purpose of showing that God put no *difference* between *Gentile* and *Jew* in the new dispensation—that the heart of each must be "purified by faith."

The word "faith" is often used in the Scriptures where it has reference to the "gospel," *the divine system*, "*the common salvation*"—as, for example, "A great company of priests were obedient to the *faith*" (Acts vi. 7); "Examine yourselves, whether ye be in the *faith*" (II. Cor. xiii. 5); "He which persecuted us in times past, now preacheth the *faith* which once he destroyed" (Gal. i. 23); "Looking unto Jesus, the author and finisher of our *faith*" (Heb. xii. 2).

In all the foregoing texts the word *faith* is used in the sense of the gospel, "common salvation," "the divine system." The *heart* of neither Jew nor Gentile was ever purified by the *act* of *believing* alone. The heart must be purified by the "divine system," "the gospel," "the

common salvation," sometimes called "the grace of God." Says Paul to Titus (ii. 11): "The grace of God that bringeth salvation to all men [Gentile and Jew alike] hath appeared, teaching us that, denying ungodliness and worldly lusts, we should live soberly, righteously, and godly in this present world." The heart is purified by obedience in harmony with "*the truth.*"

Says Jesus, "And ye shall know *the truth*, and the truth shall make you free." See John viii. 32. In the first epistle of Peter (i. 22): "Seeing ye have purified your souls in obeying the truth." The heart is purified by learning the truth, the faith, and living in harmony with its precepts. Says Paul (Rom. i. 5): "By whom we have received grace and apostleship, for *obedience to the faith* among all nations, for his name." The *faith* that purifies the heart among all nations *therefore* requires *obedience*. Therefore the heart can not be purified *instantly*. The truth, believed and obeyed, will purify the heart. A *falsehood* or *false doctrine*, believed, will *corrupt* the heart, and produce acts of disobedience. When Paul believed Jesus to be an impostor, he was believing a *false proposition*. His heart was therefore corrupted, and, though zealous for God, he became the "chief of sinners." There are many things taught to-day in the name of religion that are false, not in harmony with "*the truth.*" These things that are *false corrupt* the

heart, and cause many zealous persons to act in disobedience to that faith that purifies all hearts that come under its teaching and influence. Says Jesus (John xvii. 17): "Sanctify them through thy truth: *thy word is truth.*"

*The Holy Spirit not to Assure Them of Pardon.*

The baptism of the Holy Spirit on these Gentiles, and they being empowered to speak in tongues, Peter says by this God gave *evidence* that he put no difference between "*them* and us, purifying their hearts by faith." On Pentecost Peter tells the Jews to "repent and be baptized every one of you, in the name of Jesus Christ, for the remission of sins." The commission under which Peter had been authorized to preach, says preach the gospel. "He that believeth and is baptized shall be saved." Peter, acting under this commission, was sent for, that he might tell these Gentiles what they must do, or "words whereby Cornelius and all his house should be saved." Peter preaches to them the gospel. They hear and believe the gospel. God bears witness by the Holy Spirit that he puts no difference between them and the Jews—that all must perform the same acts of obedience in order to become citizens of the kingdom, and be saved. Therefore the Holy Spirit was not given to assure them of pardon, but to *assure all* that God had



put no difference between Jew and Gentile in the new dispensation. The Holy Spirit could not at the time it fell on these Gentiles, assure them of pardon, as they were not yet pardoned, not having done what was commanded. Peter, by seeing the like gift of tongues, was convinced that the Gentiles were to be saved as the Jews. Then he commanded them to be baptized. Had these Gentiles refused to obey the command of Peter to be baptized, they never would have been saved. Cornelius, with *all his devotion* and zeal for God, his prayers and alms, would at once have become a most *obstinate sinner*. Having *refused* to obey the command of God (though he might have "*honestly*" thought it "*non-essential*"), his prayers and alms from that time forward would have been an *abominatioa* in the sight of the Lord. "He that turneth away his ear from hearing the law, even *his* prayer shall be abomination" (Prov. xxviii. 9). "Behold, to *obey* is *better* than sacrifice" (I. Sam. xv. 22). "Though I speak with the *tongues* of men and of angels, and have not *love*, I am become as sounding brass, or a tinkling cymbal" (I. Cor. xiii. 1). "If ye love me, keep my commandments" (John xiv. 15).

We conclude, then, that Cornelius, with all his zeal, devotion, prayers and alms, and, though he had been baptized with the Holy Spirit and was empowered to

speak in tongues, should he have refused to *obey* the command of Peter to be baptized in the name of the Lord, he would, from that time, have been numbered with the *rebellious* and *disobedient*, and those “that know not God and that obey not the gospel of our Lord Jesus Christ: who shall be punished with everlasting destruction from the presence of the Lord, and from the glory of his power.” See II. Thess. i. 7-9. But, having obeyed the command of Peter to be baptized in the name of the Lord; and having accepted the “faith” and become citizens of the kingdom of Christ, now, if they shall continue in the “faith” grounded and settled, and are not *moved* away from the hope of the gospel, but “by patient continuance in well-doing seek for glory and honor and immortality, eternal life”—“be thou *faithful* unto death, and I will give thee a crown of life.”



## CHAPTER VII.

### THE NEW BIRTH.

Jesus Christ came into the world that he might establish a kingdom, church, or spiritual family, into which all men should enter by a spiritual birth. While engaged in the preparatory work of this kingdom, he was approached by Nicodemus, a ruler of the Jews, and interrogated in reference to citizenship in the approaching kingdom. "Jesus answered and said unto him, Verily, verily, I say unto thee, Except a man be born anew, he can not see the kingdom of God. Nicodemus saith unto him, How can a man be born when he is old? . . . Jesus answered, Verily, verily, I say unto thee, Except a man be born of water and of the Spirit, he can not enter into the kingdom of God. That which is born of the flesh is flesh; and that which is born of the Spirit is spirit. Marvel not that I said unto thee, Ye must be born anew. The wind bloweth where it listeth, and thou hearest the voice thereof, but knowest not whence it cometh, and whither it goeth: so is every one that is born of the Spirit" (Revised Version, John iii. 3-8).

From the above Scripture, it is evident that no man can enter the kingdom of Christ without being born anew. Into that kingdom he may desire to enter, may pray to enter, may think he has entered—but into it he can never enter without being born anew. This being true, no subject can be of more interest to man than to learn in what the new birth consists, that he may know how he may enter the kingdom of Christ, and know *assuredly* when he is in the kingdom; for to be in the kingdom is to be an adopted son in the spiritual family, an heir of God, and joint heir with his Son, our Saviour. Notwithstanding the importance of the new birth being understood, that all may know when they are in the kingdom of God's dear Son, we know of no subject that is less understood.

We have before us four of the most learned and popular commentaries, and two of the most popular encyclopedias, and were there no teaching to be found more clear upon this subject than we find in these large and learned books, we should at once give up in despair of ever understanding the new birth. These writers all teach that in the new birth, or regeneration, the Holy Spirit operates immediately and directly upon the heart, by direct impact upon the spirit of man; and by the *effectual* working of his *mighty* power upon the heart is this great change effected, and the man made a new crea-

ture in Christ, regenerated, born into the spiritual kingdom.

One of these popular writers says: "The new birth is a stupendous mystery of life, which can be known only by being experienced. It is a mystery in advance of its accomplishment, demanding of us the docility of children in submitting to the process divinely ordained for us. It is a *mystery* even after its accomplishment." "We can only say that, whereas once we were blind, now we see. The whence and whither of the holy wind which lays hold of us by the effectual working of his mighty power, is a mystery, the full revelation of which will be part of the delights of eternity."

Another one of these learned writers teaches that the new birth, or regeneration, is effected by the baptism of the Holy Spirit, "and he who receives not this baptism, has neither right nor title to the kingdom of God."

The above statements present what may be considered as the most commonly received theory in regard to the new birth, which they, though learned, confess to be an unexplainable mystery. All secular learning, science, philosophy, and the wisdom of men, can not explain the new birth.

Paul, when writing to the church of God at Corinth (i. 21), says: "The world by wisdom knew not God: it pleased God by the foolishness of preaching to save them

that believe." Again, in chap. ii. 13, he says: "Which things also we speak, not in the words which man's wisdom teacheth, but which the Holy Spirit teacheth; comparing spiritual things with spiritual." Therefore the great secret in understanding the teaching of Jesus Christ and the apostles, consists in comparing their spiritual teaching. "Let God be his own interpreter, and *he* will make it plain."

From our earliest recollection, we have been accustomed to hear religious people speculating upon the new birth, always claiming it to be a great mystery. Those who claim to have been regenerated by the immediate "operation of the Holy Spirit" upon their hearts, when called upon to explain, invariably become confused, and as a source of relief quote, "The wind bloweth where it listeth, and thou hearest the sound thereof, but canst not tell whence it cometh, and whither it goeth: so is every one that is born of the Spirit." They do not quote this text for the purpose of explaining anything, but to show that the new birth is an unexplainable mystery. This passage of Scripture, as it stands in the common version, explains nothing, but simply serves to darken counsel, rather than make anything tangible. Therefore, before we proceed any further in the discussion of this theme, we shall take the "wind" out of this passage, or rather show that there is no wind in it, as we are very sure that



“wind” was never put there by the authority of Jesus Christ. On examination, we find only two occasions where the Saviour spoke of the “wind.” These are recorded in Matt. vii. 25–27, xi. 7, and Luke vii. 24; also once in Mark xiii. 27, where the word is used figuratively. In all these instances, the Saviour uses the Greek word *anemos*. Therefore we conclude that if the Saviour had been talking about the wind, he would have used the Greek word *anemos* as on other occasions. This word *anemos* occurs something near thirty-one times in the New Testament, and is translated every time by the word “wind.” The Saviour was not talking about the “wind,” but was talking about a spiritual birth, and what the Spirit would do in order to effect this birth. He therefore uses the same word every time in speaking of the Spirit.

In this conversation with Nicodemus, the Saviour uses the Greek word *pneuma* five times. Four times they translate this word *pneuma* “Spirit,” and once “wind.” This Greek word *pneuma* occurs in the book of John twenty-four times, and is translated every time by the word “spirit,” or “ghost,” except the one time in this passage—“wind.” It occurs three hundred and eighty-six times in the New Testament, and is translated every time by “spirit,” or “ghost,” except in this passage once, “wind;” and in Revelation once they translate

“life.” Therefore can there be any reason for translating this word *pneuma* three hundred and eighty-four times by the word “spirit,” or “ghost,” and only this one time “wind,” and then when it is certain that “spirit” is meant, as the Saviour was talking about the Spirit and not about the “wind,” except to enforce their *own* idea of mystery in connection with the new birth?

If the reader will examine the Revised Version of the New Testament he will see that they place in the margin, “or the Spirit breatheth.” “The Spirit breathes where it pleases, and thou hearest the voice thereof, but knowest not whence it cometh, and whither it goeth: so is every one that is born of the Spirit.” Rev. Ver. To say the Spirit breathes, is the same as to say the Spirit speaks, and thou hearest the voice thereof. It is stated of Saul that he “breathed out threatenings”—that is, Saul spake out threatenings.

The thought of the Saviour seems to be this: “The *Spirit speaks* where he pleases, and you hear his voice; and in this way is every one *begotten* by the Spirit.” This seems to harmonize with all teaching on spiritual generation in the Scripture. The Spirit spake through the apostles to the people, and they heard the voice thereof; and in this way they were *begotten*, or *made believers*.

It must also be remembered that, while the Saviour

was here in person, for reasons best known to himself, he spake much in parables, proverbs, and metaphors. When about to close his personal teaching among men, he says: "These things have I spoken unto you in proverbs: but the time cometh, when I shall no more speak unto you in proverbs, but I shall shew you plainly of the Father" (John xvi. 25). The above statement shows that Jesus purposely *veiled* much of his teaching in parables and metaphors. Therefore, in his conversation with Nicodemus in reference to becoming a citizen of the kingdom, he purposely veils his real meaning under the figure of being "born again." Nicodemus says: "How can a man be born when he is old?" Then Jesus answers, "Except a man be born of water and of the Spirit, he can not enter into the kingdom. That which is begotten of the flesh is flesh, and that which is begotten of the Spirit is Spirit."

With this partial explanation, Jesus leaves the new birth for the Holy Spirit, when he should come and abide with the apostles, and speak through them, to lift the veil and make all plain—"When he would show them plainly of the Father" (John xvi. 25).

Just before the ascension, Jesus says to the apostles: "Go . . . preach the gospel. . . . He that believeth and is baptized, shall be saved" (Mark xvi. 15, 16). To "be saved," is to be in the kingdom.

Therefore believing and being baptized is *equivalent* to being born of water and the Spirit.

After Jesus ascended to heaven, and sent the Holy Spirit to abide with the apostles, from that time forward the teaching was to be plain, and not in parables and metaphors—but they were to be shown plainly the will of the Father.

### *One Spiritual Family*

In the establishment of the kingdom, Jesus Christ contemplated the founding of one great spiritual family into which all might enter by being born of water and the Spirit. Therefore he says to Nicodemus, “Except a man be born anew, . . . except a man be born of water and the Spirit, he can not enter into the kingdom of God.”

During the personal ministry of Christ; though he taught much by parables and metaphors, it was his custom, in introducing a parable or metaphor, to present such, and in such a way that he could draw some beautiful lesson by analogy from nature, that, when understood, would impress some important truth in connection with the kingdom.

In this metaphor of generation and birth—

Nicodemus comes to the Saviour with all *his* idea of blood-relationship entitling him to a place in the king-

dom, Jesus at once strikes at the idea of blood-relationship giving any preëminence in the kingdom about to be founded. Therefore Jesus says, "you must be born *anew*." This amazes the Jewish ruler, and he says, "How can a man be born when he is old?" "Jesus answered, Verily, verily, I say unto thee, Except a man be born of water and of the Spirit, he can not enter into the kingdom of God. That which is begotten of the flesh is flesh, and that which is begotten of the Spirit is spirit." Jesus reminds Nicodemus of a well-known principle in nature—that whatsoever was begotten, must partake of the nature of that which begets it. Therefore, if a second fleshly birth was possible, it would not fit one for the kingdom of God. In order to enter this spiritual family, they must be begotten by the Spirit, and born of water. The child of the flesh is begotten, generated, by the father, and born of the mother. Birth does not give the child life. Birth is the act by which the child is brought forth into the enjoyment of life. The state of the child is changed. Birth is a change of state or relation. Birth brings the child into the family, into that state and relationship where it may be cared for by the mother and all the members of the family; and if kept in pure air, fed upon pure diet, and given sufficient exercise, will grow, and become a strong member of the family. There are *many* strong points of analogy in the

fleshly birth and growth with that of the spiritual birth and growth. The kingdom of nature and the kingdom of grace, both having originated in the same mind, are closely allied. There are, therefore, many points of analogy. Jesus taught many spiritual lessons by drawing pictures from facts in nature.

As it is evident that no person can enjoy the kingdom of nature without being born, so is it true that no person can enjoy the kingdom of God (or of grace) without being born. Since in nature there can be no birth without being preceded by begetting, so in grace the *birth* must be preceded by begetting. The word "beget" means to generate, produce, to bring into life. The word "regenerated" means renewed in life, a new life begun.

The important question in this discussion is in reference to how the sinner is begotten, generated, quickened, or made spiritually alive; and as to the time when he is spiritually born. These are both important questions in this age of mysticism—questions that must be settled by an appeal to the Scriptures, as they are the only infallible guide. What we may have felt, or any other persons may have experienced, can not be received as argument in settling questions of such magnitude.

As noticed in the preceding part of this chapter, we are told that in order to spiritual life, man must be regenerated by the immediate impact of the Holy Spirit. By

this immediate contact of the Holy Spirit with his spirit, he is quickened and brought into the enjoyment of spiritual life. Therefore the Lord is called on to send down the Holy Spirit to quicken and regenerate the sinner.

All agree that God begets, or generates the sinner. But then we differ very widely as to *how* the Lord, or the Holy Spirit, regenerates the sinner. They say the Spirit does this work by acting immediately and directly upon the heart of the sinner—the Holy Spirit himself coming in contact with the spirit of the sinner, and by his mighty power in some unexplainable way making, or creating, a new heart within the sinner, and thereby bringing him into God's invisible kingdom.

We shall undertake to show that God and the Holy Spirit begets, generates, quickens into spiritual life, by means of the gospel. Peter says: "They preached the gospel with the Holy Spirit sent down from heaven" (I. Pet. i. 12). "For it is not you that speak, but the Holy Spirit" (Mark xiii. 11). "Of his own will he begot us by [with] the word of truth" (Jas. i. 18). "Who-soever believes that Jesus is the Christ, is begotten of God" (I. John v. 1, Rev. Version). "Being begotten again, not of corruptible seed, but of incorruptible, by the word of God that lives and abides forever" (I. Pet. i. 23, Rev. Version). Again, says Paul: "For though ye should have ten thousand tutors in Christ, yet have



ye not many fathers: for in Christ Jesus I begat you through the gospel" (I. Cor. iv. 15, Rev. Version).

In the above statements we have the testimony of James, Peter, and Paul. All testify that the Christian anciently was begotten by the word of truth—the gospel. And the testimony of John, that "whosoever believes that Jesus is the Christ, is begotten of God." Then, if John's statement be true (and no man who pretends to believe the Bible as of divine authority dare call it in question), he who believes that Jesus is the Christ is begotten of God, and is therefore generated, or spiritually alive. Then that being true, if we can find out how a man is made to believe that Jesus is the Christ, that will settle the question as to how he is begotten, generated, and made alive spiritually.

John says (xx. 30, 31): "And many other signs truly did Jesus in the presence of his disciples, which are not written in this book: but these are written, that ye might believe that Jesus is the Christ, the Son of God, and that believing ye might have life through his name." Paul says (Rom. x. 17): "So then faith cometh by hearing, and hearing by the word of God." "*For thy word hath quickened me*" (Psa. cxix. 50).

The above Scriptural statements show—

1. That the apostles preached the gospel with the Holy Spirit."

2. That it was "not them that spoke, but the Holy Spirit."

3. That the sinner heard the voice of the Spirit speaking through the apostles, making known the gospel, and in this way was *begotten, generated*, quickened, and made spiritually alive—made a believer—by the Holy Spirit.

Again (Matt. xiii. 19) Jesus says: "The *word* is the *seed* of the *kingdom*." Luke viii. 15: "The good ground are they, which in an honest and good heart, having heard the word keep it, and bring forth fruit with patience."

Paul says (Heb. iv. 12): "The word of God is living and powerful." This living seed, sown in "good and honest hearts," effectually working with its mighty power, brings the sinner into spiritual life, and *not* the "holy wind," as stated by one of our commentaries from which we quoted in the beginning of this chapter.

In the kingdom of nature, birth does not give life. The child is first begotten, generated, made alive; by birth is brought forth into the enjoyment of life, and without which the child must die. So in the kingdom of grace birth does not give life. The child of God is first begotten, generated, made spiritually alive when made a believer; by birth is brought forth into the enjoyment of life, and without which the spiritual child will

die spiritually. But when born into that relationship in which it can enjoy spiritual life, having been brought into God's spiritual family, where this child can breathe a spiritual atmosphere, feed on the unadulterated milk of the word, the bread of life, watched over by the members of the family, have the necessary amount of exercise, in due time this child will become a strong and useful member of the family. But if it is neglected, and fails to receive the necessary food, breathes a poisoned atmosphere, it will become sickly and die spiritually. The children of the kingdom of grace are not born full grown, but, like the children of nature, are born babes; therefore, "as new-born babes, desire the sincere milk of the word, that they may grow thereby" (I. Pet. ii. 2).

*Born of Water.*

1. "Born of water" is undoubtedly an allusion to baptism, and is quoted and applied to baptism by all the standard works, the creeds and principal authorities. There is a resemblance of birth in baptism, the individual being enveloped in the water, and from this state brought forth to the enjoyment of life.

2. The believer was commanded to be baptized.

3. The believer was said to be baptized into Christ. To be in Christ is to be in the kingdom. See Rom. vi. 3, 4.

Again, Paul says: "For ye are all the children of God by faith in Christ Jesus; for as many of you as have been baptized into Christ, have put on Christ" (Gal. iii. 26, 27).

We have shown most conclusively that persons are made children by making them believers. These spiritual children are born into Christ; born into the kingdom, born into God's spiritual family, when baptized. When they enter the kingdom they put on the King's government. Says Paul, "As many of you as have been baptized into Christ, have put on Christ."

These Galatians, being children by faith, had been begotten by the Spirit making known the gospel; having been baptized into Christ, had been *born* of water. They having put on Christ, had put on his government, and were therefore in the kingdom.

Again, Paul, when writing to the church at Corinth, says: "Unto the church of God which is at Corinth, to *them* that are *sanctified in Christ Jesus*." If these Corinthians were *sanctified* in Christ Jesus, they were in the kingdom; if they were in the kingdom, they had been "born of the water and of the Spirit." Jesus said, "Except a man be born of the water and of the Spirit, he cannot enter into the kingdom." Paul says he preached unto them the gospel (I. Cor. xv. 1-4). By this gospel he says they were begotten (I. Cor. iv. 15).

Luke says: "Many of the Corinthians *hearing believed*, and *were baptized*" (Acts xviii. 8). Paul says (I. Cor. i. 2) these persons are sanctified in Christ Jesus. These persons having been set apart in Christ Jesus, were in the kingdom. Then most assuredly to believe and be baptized is to be "born of water and of the Spirit," and by this birth become a member of God's spiritual family, an heir of God, and a joint heir with the Lord Jesus Christ. Then by *faithful continuance in loyalty* to God's *family government until death*, we need have no fears of ever being *disinherited*.

"He that overcometh shall inherit all things, and I will be his God, and he shall be my son."

## CHAPTER VIII.

### WITNESS OF THE SPIRIT.

All persons desiring to be happy in eternity are anxious to become the children of God, that they may be heirs of God, and joint heirs with Jesus Christ. For them to be happy in life they must know themselves to be the children of God.

Inasmuch as all men are included under sin and condemnation, and can not become sons of God and heirs of the heavenly inheritance, without being made free from sin; therefore all are anxious to know when God has forgiven their sins, and accepted them into his favor.

“How is this act of pardon which passes in the depths of the Divine Mind to be made known to them?” If this question can not be answered clear and positive, so as to direct them to infallible assurance, such as they can understand or comprehend, they must live in doubt as to whether they are indeed the children of God. There has been in the past, and there is to-day, as much confusion and speculation among religious teachers, as to the

evidence of pardon, adoption, and sonship as that of regeneration, or the new birth.

*Popular Theories.*

Mr. L. R. Dunn, in "Mission of the Spirit," p. 121, says: "Now it is this Comforter which brings and bears this witness to the consciousness of the believer of his forgiveness and of his sonship."

"Wesley's Sermons," Vol. I., p. 94: "By the testimony of the Spirit, I mean an inward impression on the soul, whereby the Spirit of God immediately and directly witnesses to my spirit that I am a child of God, that Jesus Christ hath loved me, and given himself for me: that all my sins are blotted out, and I, even I, am reconciled to God."

Adam Clarke, (Com. on Rom. viii. 15), says: "God attests it by his own Spirit in the soul of the person whom he adopts through Christ Jesus, . . . receives the thing, and the testimony of it, immediately from God himself."

Dr. R. Richardson, "Office of the Holy Spirit," p. 201, speaking of the importance of assurance of being a child of God, says: "It is in order that he may enjoy this confidence, that the Spirit himself—the Holy Spirit, the Comforter—bears witness with or to his own spirit



that he is a child of God, and hence, an heir of God, and joint heir with Christ."

These learned men all teach that God assures of pardon and adoption, by means of the Holy Spirit attesting immediately, and directly by *inward impression* on the soul or to the spirit of the child of God, and thereby assuring him of his pardon and acceptance as a son, and therefore an heir of God and joint heir with Christ.

We are confident that the above theory of *assurance* of pardon and sonship, though taught by many learned men and believed to be true, by *many* religious people, is *false*. The people believe this theory because they have been taught so from infancy, and their teachers quote Scripture to them that seems to have the appearance of being proof.

We have the first instance yet to hear one of these persons who claim to have received the direct witness of the Spirit attesting their pardon and sonship, give an intelligent and reasonable answer as to how they knew they had received such attestation by the Spirit. They almost invariably become confused, and, if pressed for an explanation, become angry, or *declare it unexplainable*.

From our own investigation, we feel confident that one-half of the members of the church do not claim to have received such direct witness.

It is the purpose of this chapter to show that our

heavenly Father has not left his children to rely upon dreams, impulses or impressions that are unexplainable, as to their pardon and sonship, but assures them by the most plain, clear and infallible testimony.

We shall now give some attention to the principal proof-texts relied upon by those advocating the theory of the direct witness of the Spirit.

“The Spirit himself beareth witness with our spirit that we are the children of God” (Rom. viii. 16). “And we are witnesses of these things, and so is the Holy Spirit whom God hath given to them that obey him” (Acts v. 32).

Those who advocate this theory of the direct and immediate attestation of the Spirit, assuring the child of God of pardon and sonship, claim that this text (Acts v. 32) teaches that God gives the Holy Spirit “to them that obey him.” They *assume*, from this statement, that God gives the Holy Spirit to them that obey him *throughout* the Christian dispensation, and by this attests the sonship of his children.

This statement by Peter, in Acts v. 32, was a part of a speech made by him before a Jewish council and other disbelieving Jews, who were demanding that he should cease to proclaim the doctrine concerning Christ. Peter says to them: “The God of our fathers raised up Jesus, whom ye slew and hanged on a tree. Him hath God

exalted with his right hand to be a Prince and a Saviour, for to give repentance to Israel and forgiveness of sins. And we are witnesses of these things, and so is also the Holy Spirit, whom God hath given to them that obey him."

The apostles were preaching unto the people that this Jesus, whom God had highly exalted, commanded them to preach unto the people, that on condition they would accept this Jesus as Lord of all, reform their lives and be baptized, they should be saved or pardoned, and become his children, heirs of God and joint heirs with his Son Jesus, their Saviour. They (the apostles) were witnesses of all these things concerning Jesus.

Peter could further say to them: Many of the Jews have complied with these conditions that we have proclaimed by his authority, and have been pardoned and become his adopted sons, to whom God has given the Holy Spirit, which also is a witness of the truth of all these things. The Holy Spirit, or rather the gift of the Holy Spirit, that had been imparted to them was manifest (*could not have been a witness without being manifest*) by one person having the gift of healing all manner of diseases; another, the gift of working miracles; another, prophecy; another, the gift of discerning spirits; another, the gift of speaking in different tongues; another, the

interpretation of tongues—these all being the impartation of the same Spirit.

Peter could appeal to these Jews, saying: You see, *those who have obeyed this* Jesus whom we preach, have received the Holy Spirit which he has given them, which you *see manifested* by the many *wonderful works* they have done in the midst of you, as ye yourselves also know.

The gifts of the Spirit imparted to the obedient believers were a sign or evidence to them of having become the children of God by obedience to the gospel, and served to establish them more firmly in the doctrine of Christ. The various gifts by which these children of God gave a *manifestation* of being in possession of the Spirit (speaking in tongues, working miracles, etc.), were a *sign or evidence to the unbeliever* (see I. Cor. xiv. 22), by which he would be forced to say the doctrine is certainly of God; and therefore by the *manifestation* of these various gifts the doctrine was confirmed. “And these signs shall follow them that believe; in my name shall they cast out demons; they shall speak with new tongues; . . . and they went forth, and preached everywhere, the Lord working with them, *confirming* the word with signs following.” See Mark xvi. 17–20.

“The Spirit himself beareth witness with our spirit that we are children of God” (Rom. viii. 16, Rev. Ver-

sion). The above Scripture occurs in Paul's letter to the saints at Rome, which, from its contents, appears to have been intended by Paul to be read by unbelieving Jews and Gentiles, as well as the saints.

These unbelievers in Christ called in question these saints being the children of God. The law of adoption by which they claimed to become children of God was too simple for the Greeks, and the Jews claimed none could be the children of God unless they "be circumcised and keep the law." Some of the saints were contending that they must also be circumcised and keep the law. Therefore Paul makes a lengthy argument, showing them they could not be saved by the law, but must be saved by the gospel; declares that "the law of the Spirit of life in Christ Jesus had made them free from the law of sin and death," then, to assure them that they were the children of God, says: "The Spirit himself beareth witness with our spirit that we are the children of God." These persons testified, themselves, that they had obeyed the gospel of Christ, which was of divine authority, and were therefore the children of God. The gifts of the Holy Spirit which many of them possessed, by which they were empowered to teach in untaught languages and other signs *manifested* by these gifts of the Holy Spirit, bore witness, or gave evidence, to their being the children of God. The evidence was

a *supernatural attestation*, to assure the unbeliever that they were the *children* of God, as well as to establish them in the doctrine of Christ.

Eph. i. 13: "After that ye believed, ye were sealed with that Holy Spirit of promise." This statement was made by Paul when writing to Gentiles, and has direct reference to the sealing or marking of the Gentiles at the house of Cornelius, by the visible sign of speaking in tongues, by the power of the Spirit; whereby God showed that the Gentiles were entitled to the blessings of the kingdom, the same as the Jews.

Therefore these passages supposed to be proof of the direct witness of the Spirit, all have reference to the *miraculous* attestation of the Spirit during the apostolic age, by which God confirmed the word and established the primitive Christians in the faith. Therefore, to apply them to the Christian of to-day, is a perversion of the Scriptures.

*Another Theory on Rom. viii. 16.*

Another theory that has been formed from this text, is that Paul uses the language, "the Spirit himself beareth witness with our spirit, that we are the children of God."

1. That the Holy Spirit testifies as to the character that it takes to constitute one a child of God.

2. That his spirit must testify whether he has that character or not.

3. If the testimony of these two witnesses harmonize, then the question is settled, beyond any doubt, that the person is a child of God.

While the above theory is *true* in fact, it is not the *sense* in which the apostle used the language in the text. This last theory is a correct one by which the individual may settle the question for himself to-day, the truth having been established, and all miraculous attestations having ceased. All miraculous evidence having ceased, if he would convince others that he is a child of God, he must not only be able to show that he has complied with the law of adoption as testified by the Spirit, but that the fruit borne by him is that borne by the children of God—love, joy, peace, longsuffering, gentleness, goodness, faith, meekness, temperance.

### *How does the Spirit Testify?*

Miraculous *evidence* confirmed the truth, established the primitive Christians in the faith, and ceased with the death of the apostles, having accomplished its purpose. Then does the Spirit testify to-day by impulse, or impressions? All know that impressions are deceptive—therefore the *confusion* and doubt by those who rely upon them. The Holy Spirit *never* did testify in any such



*deceptive* way, but always, in making known the mind of the Lord, *testified in words*, confirming them by signs. See Neh. ix. 20: "Thou gavest also thy good Spirit to instruct them." How? See ver. 30: "And testifiedst against them by thy Spirit *in* the prophets." "Searching what, or what manner of time the Spirit of Christ which was in them did signify, when it *testified* beforehand of the sufferings of Christ and the glory that should follow" (I. Pet. i. 11). Again, the apostles "preached the gospel," "with the Holy Spirit sent down from heaven." See I. Pet. i. 12. Paul: "Which things also we speak, not in the words which man's wisdom teacheth, but which the Holy Spirit teacheth" (I. Cor. ii. 13).

The above Scripture is sufficient to show how the Spirit testifies in making known the mind of God to man. Therefore the Holy Spirit dwelling in the apostles testified as to what is necessary to constitute one a child of God, without which he can not be a child of God, as God would not require any more than was *essential*.

Reader, you ask, "Am I a child of God?"

We will hear the testimony of the Spirit as to what is necessary in order to become the children of God:

1. They must hear the gospel with a good and honest heart. See Acts ii. 22; Luke viii. 15.

2. They must believe the gospel. See Mark xvi. 16; Acts xvi. 31; Heb. xi. 6.

3. They must repent, or reform, *turn*. See Luke xxiv. 47; Acts ii. 38, xvii. 30.

4. They must publicly confess their faith in Christ. See Matt. x. 32; Acts viii. 37; Rom. x. 9.

5. They must be baptized. See Mark xvi. 16; Acts ii. 38, xxii. 16.

The learned men can not agree as to what is baptism. How shall *we* know? "Let God be his own interpreter, and he will make it plain."

The testimony of the Spirit is, that in order to baptism—

1. They went where there was much water (John iii. 23).

2. They went down into the water (Acts viii. 38).

3. They were buried by baptism (Rom. vi. 4; Col. ii. 12).

4. They had their bodies washed (Heb. x. 22).

5. They came up out of the water (Matt. iii. 16; Acts viii. 39).

The testimony of the Spirit makes baptism so plain there need be no mistake here.

6. They rose from baptism to walk a new life (Rom. vi. 4; Col. iii. 1).

The testimony of the Spirit is that they must now "add to their faith virtue; and to virtue, knowledge; and to knowledge, temperance; and to temperance, pa-

tience; and to patience; godliness; and to godliness, brotherly kindness; and to brotherly kindness, love. . . . give diligence to make your calling and election sure." See II. Pet. i. 5-10. Having the testimony of the Spirit, does your spirit testify in harmony with that of the Spirit?

1. Have you heard the gospel with a *good* and *honest* heart?

2. Have you believed the gospel?

3. Have you reformed, repented, turned from sin?

4. Have you publicly confessed your faith in Christ?

5. Have you been baptized—going where there was much water; going down into the water; being buried by baptism; having your body washed; coming up out the water; rising to walk a new life?

The testimony of the Spirit is that they who obeyed from the heart the form of doctrine delivered them, were made free from sin, and became the servants of righteousness. See Rom. vi. 17, 18. Have you obeyed from the heart? Again: "For ye are all the children of God by faith in Christ Jesus. For as many of you as have been baptized into Christ have put on Christ" (Gal. iii. 26, 27). Therefore, being in Christ and a child of God, are you, in order to continue in his favor, giving diligence to make your calling and election sure, by adding to your faith virtue, knowledge, temperance, patience, godliness,

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brotherly kindness, love? And if you are bearing the fruit of love, joy, peace, longsuffering, gentleness, goodness, faith, meekness, temperance—if the testimony of your spirit thus corroborates the testimony of the Holy Spirit—the question is infallibly settled, the obedience and life being that of a child of God.



## CHAPTER IX.

### "THE INWARD WITNESS."

The popular theory of those who advocate the continual immediate work of the Holy Spirit in the salvation of men, is that the sinner cannot believe to the saving of his soul, without the aid of the quickening power of the Holy Spirit. The Lord is therefore implored to send down the Holy Spirit to convict the sinner of sin, and empower him to believe to the saving of his soul. They teach that when the sinner receives the Spirit, by its light, or this witness within, he is then in possession of the strongest proof of the Christian religion.

Says Mr. L. R. Dunn, "Mission of the Spirit," p. 43: "There is not a sinner whose dark mind is illuminated with the light, and whose unbelieving heart is convinced by the power of the Holy Ghost, but who has an indubitable evidence that Christ is 'seated at the right hand of God.' And there is not a Christian who experiences the baptism of the Holy Ghost, but who knows as well that Jesus is glorified as if he had seen him with his own eyes sitting upon the eternal throne."

That the above statement by Mr. Dunn is the common belief of the majority of religious people, is evident from their universal custom of praying for the "baptism of the Holy Ghost" and convicting power, when engaged in revival work for the conversion of the sinner. These meetings, in order to success, are always conducted in such a way as to arouse the emotional nature of the sinner to such a degree that he experiences some peculiar sensation of feeling, and at once concludes he has the "witness" within. Therefore, believing that he has received the "witness within," he becomes very happy, believing himself thus favored of God. His teachers assure him that he now "believes and is saved." Therefore, believing himself saved, he is ready to rise and publicly declare that he has the "*witness within.*" Believing himself free from sin, and a child of God, he feels just as happy as though it were true.

Every man of observation knows that when an individual does what he has been taught, and believes to be right, he feels just as happy as though he had done the will of the Lord, though he may have acted in direct opposition to his will. Paul's "consciousness" approved his work as warmly when he was persecuting the church and trying to destroy "the faith," as when he was laboring to build it up.



All men, when acting in harmony with the religion they have been taught and *believe* to be divine, feel *conscious* of divine approval. But this does not prove their religion divine; if so, it would prove all, as all have the “witness within” approving, saying, “Peace; all is well.”

Persons who have been taught that this consciousness of approval is the “witness of the Spirit,” “the Comforter” within, are found to be very difficult to change in their views. We often hear them say, “I know all is well; I have the ‘witness within.’”

The Scripture from which this idea of the “witness within” is taken, we find (I. John v. 10): “He that believeth on the Son of God hath the witness in himself.” The witness they suppose to be the Holy Spirit. Also (I. Cor. xii. 3): “No man can say that Jesus is Lord, but by the Holy Spirit.”

These advocates of the Spirit operating immediately in order to conviction of sin and empowering to believe, pervert the true intent of the apostles’ language, as in many other cases. The theory, being false, can only have the appearance of being sustained by a *false* application of Scripture.

While it is *true* that he that believeth on the Son of God hath the testimony within himself, “and that no man can say that Jesus is the Lord, but by the Holy Spirit,” these Scriptures are *perverted* when used to

prove the direct and immediate impact of the Spirit within as a witness to the divinity of Christ, or the acceptance and approval of an individual, as being in favor with God.

The word "witness," in the text, would have been better translated testimony. Therefore he that believeth on the Son of God hath the testimony in himself, without which it would be an impossibility for him to *believe*. "But," says the Mystic, "that is just what we believe—that he that believes on the Son hath the testimony, or evidence, in himself." But then we differ very widely as to what the evidence within consists in, or the character of the evidence. They say the "evidence is the Holy Spirit within." This, like all speculative questions, must be settled by an appeal to the Scriptures. "To the law and to the testimony; if they speak not according to this word, it is because there is no light in them" (Isa. viii. 20). Again: "The entrance of thy words giveth light; it giveth understanding unto the simple" (Psa. cxix. 130).

*How Receive the Witness (Testimony) Within?*

The sinner, in order to faith in the Son of God, must have the testimony or evidence in himself. To this all agree. But how does the evidence get "in himself"? All say, By the Holy Spirit. This *must* be true, as Paul

says: "No man can say that Jesus is Lord, but by the Holy Spirit." But how is he enabled by the Holy Spirit to say Jesus is Lord?

There are but two principal avenues by which the mind, understanding, or heart of man can be reached. These are the eye and the ear. All testimony or evidence of an intelligible character, must be permitted to pass through the channel of the eye or the ear to reach the understanding or heart, in order to make an *intelligible* impression, so as to influence man either for good or evil—comfort, or disturb him. Spirit can only act upon spirit, or mind upon mind, by thoughts passing from one to the other. These thoughts must be conveyed by words or intelligible signs of ideas. Therefore, if the persons close their eyes or stop their ears, there can be no intelligible communication.

Jesus Christ, the model preacher and infallible instructor, recognized this principle when he said to the Jews: "For this people's heart has waxed gross, and their ears are dull of hearing, and their eyes they have closed; lest at any time they should see with their eyes, and hear with their ears, and should understand with their heart, and should be converted, and I should heal them" (Matt. xiii. 15). Mark (iv. 12) says: "And their sins should be forgiven them." Paul says (Rom. x. 17): "So then faith cometh by hearing, and hearing by the

word of God." John says (I. John v. 9): "If we receive the witness (testimony) of men, the witness (testimony) of God is greater: for this is the witness (testimony) of God which he hath *testified* of his Son." In this (9th) ver. John says: "God hath testified of his Son." Then in the tenth verse follows: "He that believeth on the Son of God hath the testimony in himself." What testimony? "The testimony God hath given of his son." And having "the testimony in himself," should he refuse to believe on the Son of God, he makes God a liar, because he believeth not the record (testimony) that God gave of his Son. See ver. 10. John says (xx. 30, 31): "Many other signs truly did Jesus in the presence of his disciples, which are not written in this book; but these are written, that ye might believe that Jesus is the Christ, the Son of God; and that believing ye might have life through his name." God has given sufficient record, or testimony, of the sayings and doings of Jesus, to enable any man to believe that Jesus Christ is the Son of God. Therefore he who does not believe the testimony God has given, makes God a liar, and should be condemned. Man is under obligation to *hear* the testimony God gives of his Son. The evidence of his divinity being abundant, he is *morally bound* to believe.

*How does God Testify?*

God, before the coming of Christ, *testified* of his sufferings and the glory that should follow by his Spirit in the prophets. See I. Pet. i. 10, 11. After the ascension and coronation of Jesus, God testified of Jesus by the Holy Spirit in the apostles and inspired prophets. See Acts i. 2; Eph. iv. 11.

Again: "Thus it is written, and thus it behooved Christ to suffer, and to rise from the dead the third day; and that repentance and remission of sins should be preached in his name among all nations, beginning at Jerusalem. And *ye* are *witnesses* of these things. And, behold, I send the promise of my Father upon you: but tarry ye in the city of Jerusalem, until ye be endued with power from on high" (Luke xxiv. 46-49). "But ye shall receive power, after that the Holy Spirit is come upon you: and ye shall be witnesses unto me both in Jerusalem, and in all Judea, and in Samaria, and unto the uttermost part of the earth" (Acts i. 8). "For it is not you that speak, but the Holy Spirit" (Mark xiii. 11).

The Holy Spirit was to dwell in the apostles, and guide them into all truth. See John xiv. 17, xvi. 13. Then, in making known the facts concerning Jesus, the Holy Spirit *testified*. We, as jurors, have a *record* of the

*testimony*; we hear the *testimony* of the Holy Spirit; the facts enter through the eye or ear to the *understanding* or *heart*, the *facts being within us*. The *testimony* God hath given of his Son being *overwhelming*, we, as honorable jurors, are under a moral obligation to declare, This Jesus was "truly the Son of God."

To illustrate: Smith kills Jones.

1. There are twelve witnesses that have a personal knowledge of all the facts.

2. Smith is arrested, and brought before the court.

3. A jury of twelve men are placed in the box, who have no personal knowledge of the facts.

4. The twelve witnesses all testify that they saw Smith kill Jones, by deliberately shooting him down with a revolver which he held in his hand.

5. The jurors honestly hear all the testimony. Having honestly heard all the testimony, each juror has the *testimony "in himself."*

6. Being now in possession of all the facts, the jurors are sent to their room, that they may make up their verdict.

7. Where is the *testimony*? *Within each juror*. Each juror *did not* have the "*witness in himself*," but the *testimony*. He did not want to "*feel*" the witness. The witnesses, after giving their testimony to the jury, were permitted to retire and go home. The short hand re-

porter, having made a record of the testimony, and each juror having the testimony “in himself,” the witnesses have fulfilled their mission, and retire. The testimony having been positive and abundant, the jury are under a moral obligation to find Smith guilty of murder, or make all the *witnesses liars*, or *perjure themselves*.

God has sent the Holy Spirit, who has, through the apostles, testified of his Son Jesus Christ. We, like honorable jurors, must *hear* the *testimony* with a “good and honest heart.” If heard with a good and honest heart, the testimony God has given of his Son is *within us*, having entered through the ear to the understanding and heart. The facts within us being abundant and positive, we are under a moral obligation to believe that Jesus Christ is the Son of God, or we make God a liar. *Without this testimony within himself, no man could believe Jesus Christ to be the Son of God.* Therefore the Holy Spirit being the witness that has testified these facts concerning Jesus, without which it would be impossible to believe Jesus to be the Lord, truly might Paul say: “No man can say that Jesus is the Lord, but by the Holy Spirit.” All any man knows about Jesus being Lord, and his salvation, is by the Holy Spirit’s teaching through the apostles.

“The grace of God that bringeth salvation to all men hath appeared, *teaching* us that, denying ungodliness



and worldly lusts, we should live soberly, righteously, and godly, in this present world ; looking for that blessed hope, and the glorious appearing of the great God and our Saviour Jesus Christ." See Titus ii. 11-13.

## CHAPTER X.

### “BE FILLED WITH THE SPIRIT.”

Eph. v. 18.

The above Scripture is often produced as a proof-text for the purpose of establishing the theory of a personal indwelling of the Holy Spirit in the heart of the Christian. We have also heard those who advocate Holy Spirit baptism as essential to inducting the sinner into the kingdom of Christ, appeal to this text as one of their proof-texts, in their efforts to establish *their* theory. When the advocates of either of the foregoing theories appeal to this Scripture as proof of their theory, they are perverting the true intent of the apostle, which is clear from the context.

The apostle, in this chapter, is admonishing the Christians at Ephesus that they should have no fellowship with the unfruitful works of darkness, as practiced by the Gentiles, or pagans; that they should not act unwisely, but understandingly, knowing what the will of the Lord was concerning them; that they, as Christians,

should *not be filled with wine* in their worship, but *filled with the spirit*. The heathens were said to fill themselves with wine in their worship, in honor of their God, Bacchus; and when thus filled, claimed to be filled with the power and influence of the God whom they worshiped. Therefore Paul would admonish Christians not to resemble them in this, but they, as Christians, should be *filled with the spirit of righteousness and true holiness*, "speaking to themselves in psalms and hymns and spiritual songs, singing and making melody in your hearts to the Lord."

Paul says to these Ephesian brethren: "Be filled with the spirit." This admonition of the apostle is equivalent to a command; therefore it is the duty of all Christians to be "filled with the spirit." The pagans were not only filling themselves with wine, but they were "filled with all unrighteousness, fornication, wickedness, covetousness, maliciousness; full of envy, murder, deceit, . . . backbiters, haters of God." Paul would admonish Christians in opposition to such, to "be filled with the spirit."

But what are we to understand by the injunction, "Be filled with the spirit"? We can not understand the apostle here to refer to the Holy Spirit, as the Christian can not fill himself with the Holy Spirit. If the Christian be filled with "the Holy Spirit," God must do

this either directly or by his appointed means; but the Scripture in question commands the Christian to “be filled with the spirit.” Therefore it is the duty of the Christian to “be filled with the spirit.” It being his duty, it is a matter within his own power, he having access to the means God has placed before him.

Then what are we to understand by the injunction, “Be ye filled with the spirit”?

The Christian religion, which is a divine system of righteousness, is spiritual, because it proceeds from a spiritual fountain. Jesus, the Author and Finisher of the divine system, when engaged in introducing the “great salvation,” said, “The words that I speak unto you, they are spirit, and they are life.”

After Jesus ascended to heaven, and was exalted at the right hand of the Father, he continued, and consummated the divine system by the agency of the Holy Spirit through the medium of the apostles, and by revelation made known a system of spiritual righteousness. And now all Christians should be filled with this spiritual system of right principles.

To illustrate: In the United States Government a President is elected every four years. Some time preceding the election representative men of each political party from the different States meet in convention, for the purpose of adopting a platform of principles,

which, to them, seem best calculated to add to the peace, prosperity and happiness of the people of these States. They then nominate a man they believe to be the embodiment of the principles set forth in the platform. The platform of principles having been adopted, and their representative man nominated, speakers are then sent forth into all parts of the United States to present the great advantages that the people will enjoy by the election of their man and the adoption of *their* peculiar party policy. These speakers go forth to their respective fields of labor *full* of the platform, or its principles, and soon all of their adherents are *filled* with the principles of the platform, and they are all for their representative man, because they look upon him as the embodiment of those principles set forth in the platform. All the earnest workers in each party become *full of the spirit* of their peculiar party platform, and as evidence of their being filled with it, see them when and where you will, you will hear something uttered by them in favor of their policy. If Democratic, they are *full* of the *spirit* of democracy; if Republican, they are *full* of the *spirit* of republicanism; if Prohibitionists, they are *full* of the *spirit* of prohibition. All earnest workers of these parties are continually talking and agitating their peculiarities. "For out of the abundance of the heart the mouth speaketh."

The same is true as to all religious parties—all earnest workers in each party become filled with the peculiarities of *their* particular party, and being full of the *spirit* of *their* party, they most tenaciously and earnestly contend for its peculiar tenets, and do all in their power to build up *their* peculiar party and advance its interests.

From *observation*, we are forced to the conclusion that many persons who fancy themselves full of the “Holy Spirit” are simply full of the spirit of their peculiar party.

### *The Christian's Platform.*

The great council of Father, Son and Holy Spirit, through the apostles and personal agency of the Holy Spirit, have given to all mankind a platform of principles of spiritual righteousness, Jesus Christ being the embodiment and head of this divine system, which is pre-eminent to all, “And is profitable for doctrine, for reproof, for correction, for instruction in righteousness. That the man of God may be perfect, thoroughly furnished unto all good works.”

This platform is spiritual, because it emanates from a spiritual source, and has been proclaimed by the Holy Spirit sent down from heaven. The man who accepts Jesus Christ as the Son of God and the one professing all authority, and enters into a solemn covenant to submit to his authority, must accept the platform of spiritual

righteousness which is *embodied* in the gospel. For, says Paul, "*Therein* is the righteousness of God revealed from faith to faith." The man accepting this, and having been inducted into Christ, having thereby entered into a solemn covenant with the great head, Jesus the Christ, is labeled a "Christian," and is now admonished, as such, to be "*filled with the spirit.*" If filled with the spirit—the divine platform, the divine system, the common salvation—"out of the abundance of the heart the mouth speaketh." Persons thus filled will advocate its merits, its beauty, loveliness, and superiority to all systems, and become active members of the body known as Christians, and as such oppose all things not in harmony with the divine system as revealed in the gospel, and earnestly contend for "the faith once delivered to the saints," and do all in their power to build up and advance the dominion of the Redeemer's kingdom, by means of the power of the gospel, which is the word of God, the *sword* of the Spirit, which is the Christian's weapon of warfare in extending the bounds of the kingdom of Jesus Christ. Such persons are full of the *spirit* of the *divine system*, and may, in truth, be said to "*be filled with the spirit.*"

The word of God is spiritual; therefore he in whom the word of Christ dwells abundantly is filled with an abundance of spiritual influence, which must necessarily



exercise a spiritual influence over the spiritual nature of such person. And this is of more real value to the Christian than to be in possession of the gift of the Holy Spirit literally dwelling in him, and being manifest by his being able to speak in tongues, or able to understand all mysteries. Says Paul (I. Cor. xiii. 1): “Though I speak with the tongues of men and of angels, and have not charity [or love], I am become as a sounding brass, or a tinkling cymbal.” The apostle very clearly teaches in this chapter, that a personal indwelling of the Spirit amounts to nothing, if the individual be destitute of those spiritual graces that adorn the Christian character, such as love, peace, joy, longsuffering, gentleness. Love thinketh no evil; seeketh not her own; is not easily provoked, rejoiceth not in iniquity; but rejoiceth in the truth. Love never faileth; but whether there be prophecies, they shall fail; whether there be tongues, they shall cease. All these direct spiritual agencies were to cease; but faith, hope and love were to continue. Therefore no one receives any direct spiritual knowledge to-day. All spiritual knowledge is at least eighteen hundred years since made known.

We therefore conclude that the man who is filled with the spirit, as admonished by Paul, is filled with the spiritual principles of the gospel, which are placed within man by means of the word of truth.

In harmony with this, Paul says to the Colossians: "Let the word of Christ dwell in you richly in all wisdom; teaching and admonishing one another in psalms, hymns and spiritual songs, singing with grace in your hearts to the Lord." See Col. iii. 16.

All who would be spiritually-minded, must diligently gather into their minds the spiritual thoughts of God, which he has embodied in his word, which, when received into good and honest hearts, will bring forth fruit, some thirty, some sixty, and some one hundred fold. The great mistake of the mass of Christians, is in their effort to live the Christian life without the careful study of the word of God. They therefore deprive themselves of the spiritual light which God has provided to light up their pathway. Says David, "The entrance of thy word giveth light. It giveth understanding to the simple" (Psa. cxix. 130). "Thy word have I hid in my heart, that I might not sin against thee."

## CHAPTER XI.

### BAPTISM OF THE HOLY SPIRIT.

To the mind of the writer, there is no subject connected with the divine system that has been more mystified and more wonderfully perverted than that of the baptism of the Holy Spirit.

It is, indeed, amazingly strange that teachers of theology should become so bewildered in the traditionary systems of religion, that they should be unable to see the facts as recorded upon the sacred page, and thereby to form more accurate conclusions in reference to the divine system, as set forth in the Scriptures of divine truth.

The great majority of all religious parties believe and teach that there can be no real conversion without the individual being baptized with the Holy Spirit. Therefore, in all their evangelizing efforts, we hear petition after petition, appealing to the Lord to baptize the sinner with the Holy Spirit. The sinner is taught by these teachers that the baptism of the Holy Spirit is *essential* to his being in possession of *saving* faith; *essen-*

*tial* to his induction into the kingdom; *essential* to his assurance of pardon; *essential* to his being made a new creature in Christ. Therefore the sinner is brought to the "altar," where he is surrounded by a band of singers, a praying band, all earnest and enthusiastic workers, by their prayers and petitions appealing to the Lord to "send down the power;" for the Lord to "baptize them with the Holy Ghost;" to send *down* some untried power; for the Lord to "come at once, and speak peace to the poor, waiting souls," and many other expressions—and these intermingled with such songs as are best calculated to excite the emotional nature of the poor seeker. And often, in order that their sensational work may be made more effective, the entire body of religious workers are all called on to pray at once; and all, with audible voice, set up an appeal for the "*power*"—the "baptism of the Holy Spirit."

The poor seekers, being surrounded by these songs, prayers, and deafening yells, soon become worked up to such a high state of ecstasy or hallucination, if not thrown into a "trance," that they experience a peculiar sensation, which their religious directors assure them is evidence of pardon—and they have been "baptized with the Holy Ghost." This makes such an impression upon their sensational nature that they never forget the time and place that they were made to believe

they had experienced the "baptism of the Holy Ghost."

From our earliest recollection, we have been accustomed to hear the advocates of this theory declare "that there was but one *real* baptism, and that was the baptism of the Holy Spirit;" that if the individual had been baptized with the Holy Spirit, it was but 'little difference as to his being baptized in water.'"

We have time and again called on those persons who claimed to have been baptized with the Holy Spirit, to explain to us how they knew themselves to *have been* baptized with the Holy Spirit? And we have never, from one single person, received an intelligible answer. Some seem to regard such interrogations as an *insult*, and become highly offended. Others declare it an unexplainable mystery. While we have had a few to undertake to explain, whose effort showed that they did not comprehend what they were trying to make known; but upon this subject they were very much confused. The character of the vast amount of petitions, exclamations, clamorous ejaculations, and general confusion, put forth by both preachers and their religious workers at one of these modern revivals, demonstrates a *most wonderful* bewilderment of the mind of all, and shows that they possess a very limited knowledge of the divine system, as set forth in the gospel of Jesus Christ.

The teaching upon this subject has been of such a

mystical character that the religion of Jesus Christ is thought by the great mass of mankind to be an unexplainable mystery, which eternity alone will unvail, while many have become indifferent, and *not a few skeptical*. As a specimen of the popular teaching upon this subject, we will give the reader a quotation from two popular authors and prominent men in their respective churches:

1. L. R. Dunn, "Mission of the Spirit," p. 43: "O, there is not a sinner whose dark mind is illuminated with the light, and whose unbelieving heart is convinced by the power of the Holy Ghost, but who has an indubitable evidence that Christ is 'seated at the right hand of God.' And there is not a Christian who experiences the baptism of the Holy Ghost, but who knows as well that Jesus is glorified as if he had seen him with his own eyes sitting upon the eternal throne. So, when his peace and comfort and joy are imparted to the soul of the believer, he feels, he knows, that he is exalted at God's right hand. Each repetition of the baptism increases the assurance, until 'meridian evidence puts doubts to flight' forever."

2. R. Richardson, "Office of the Holy Spirit," p. 105, says: "It was Christ *alone* who could baptize in the Holy Spirit. He did not, hence, personally baptize any one in water. His own office was to impart a Spiritual baptism—to give to every believer the Spirit of God."

The reader will notice that Mr. Dunn makes the baptism of the Holy Spirit personally upon the sinner, essential to his faith, peace, comfort and joy ; and that both he and Mr. Richardson teach that the baptism of the Holy Spirit is common to all Christians.

The foregoing we believe to be in harmony with the popular teaching on this subject, which is most assuredly of a character that is calculated to mystify the minds of the people, placing a "cloud of mist" around the Christian religion and making it incomprehensible, and therefore creating a feeling of doubt, and finally culminating in infidelity and general disbelief of the divine system.

It is the purpose of this chapter to *divest* this subject of the *mystery* that has been thrown around it by the great majority of teachers who have undertaken to teach and instruct mankind in matters of a theological character, and to show that the baptism of the Holy Spirit had its place in the establishment of the kingdom of Jesus Christ, was MIRACULOUS, and a most wonderful event, necessary in order to the establishment of the kingdom and the supreme authority of Jesus Christ as King and Lawgiver, guiding them out of Judaism.

Those who advocate the baptism of the Holy Spirit as being common to all Christians, appeal to certain Scriptures as proof of their theory, which we must notice :



Joel ii. 28, 29: "And it shall come to pass afterward, that I will pour out my Spirit upon all flesh, and your sons and your daughters shall prophesy, your old men shall dream dreams, your young men shall see visions; and also upon the servants and upon the hand-maidens in those days will I pour out my Spirit."

Mark i. 8: "I indeed have baptized you with [in] water; but he shall baptize you with [in] the Holy Spirit."

Says Jesus, just before the ascension: "For John truly baptized with [in] water; but ye shall be baptized with [in] the Holy Spirit not many days hence."

Jesus, having commanded the apostles to tarry at Jerusalem, and wait for the promise of the Father which they had heard of him, that they should receive power after that the Holy Spirit came upon them, ascended to heaven. The apostles tarry at Jerusalem, waiting for the baptism of the Holy Spirit. In a few days they are baptized in the Holy Spirit; and the effect was to enable them to speak in the tongues of all the nations represented at Pentecost.

In Acts ii. 16, 17, Peter refers to the prophecy of Joel ii. 28, and declares their speaking with tongues to be a fulfillment of that prophecy.

Some eight or ten years after this, when the kingdom was opened up to the Gentiles at the house of Cor-

nelius, Peter says "the Holy Spirit fell on *them* as on *us* at the *beginning*," for they heard them speak with tongues and magnify God. And by this visible mark or sign of speaking in tongues, these Gentiles are said to have been "sealed with that Holy Spirit of promise." See Eph i. 13. Promise (Joel ii. 28): All flesh—Jew and Gentile.

The above facts show that the prophecy of Joel ii. 28, the promise of John the Baptist (Mark i. 8), and the promise of the Saviour (Acts i. 5) refer to the same important events, viz., the *opening* up of the *kingdom of Christ* to the *Jews* on *Pentecost*, and in *like manner opening* the *kingdom of Christ* to the *Gentiles* at the house of *Cornelius*—were therefore *miraculous* and *wonderful manifestations* of the *power* of the Holy Spirit over the *spirits* and *intellects* of men.

Therefore, when these passages of Scripture are used as having a universal application to all Christians, or all the converted, they are most wonderfully perverted, as the facts show most conclusively that the baptism of the Holy Spirit was *miraculous*—was for a *special purpose* in the great scheme of redemption.

We have, in connection with the making known and the establishment of the Old and New Covenants, three very important and impressive events:

1. In connection with making known the Law at

Mt. Sinai, and the establishment of the *kingdom of Israel*.

2. When the *kingdom of Christ* was opened up to the *Jews on Pentecost*.

3. When the *kingdom of Christ* was opened up to the *Gentiles at the house of Cornelius*.

When the kingdom of Israel was established, God gave the most wonderful demonstration of his mighty power. "There was a thick cloud upon the mount; thunderings, lightning, and the voice of the trumpet exceeding loud; so that all the people in the camp trembled. And mount Sinai was altogether on a smoke, because the Lord descended upon it in fire: and the smoke thereof ascended as the smoke of a furnace, and the whole mount quaked greatly. And God spake and made known the Law, the words of the covenant." "Whose voice then shook the earth." "And so terrible was the sight that Moses said, I exceedingly fear and quake." See Ex. xix. and xx.; also Heb. xii. 18-29. The people were stricken with reverential *awe*, and greatly feared the Lord.

This covenant was made with the children of Israel, and the Law given *them*, that they and the nations that surrounded them might be schooled up to that degree of knowledge that they might be fitted to receive a "*better covenant, established upon better promises*."

To supersede a law that had been made known amidst such wonderful demonstration of God's mighty power, and had been held in great reverence for centuries, and *establish a new kingdom for all people, with new laws, new conditions of citizenship*, not only required the preparatory work of John the Baptist, the twelve, the seventy, the personal ministry of the Son of God, the approval of him as an ambassador from heaven by miracles, wonders and signs, which God did by him in the midst of Israel, suffering him to be crucified on the cross, to be buried, raising him from the dead, thereby demonstrating that he was worthy of being King and Lawgiver; but it required also the most *incontrovertible assurance* that he had been received up into heaven, and had been exalted at the right hand of the Father upon the throne of his glory, to be a *Prince* and a *Saviour*.

The evidence of this fact was made manifest when on Pentecost "they were all with one accord in one place. And suddenly there came a sound from heaven as of a rushing mighty wind, and it filled all the house where they were sitting. And there appeared unto them cloven tongues like as of fire, and it sat upon each of them. And they were all filled with the Holy Spirit, and began to speak with other tongues, as the Spirit gave them utterance. And there were dwelling at Jeru-

saalem Jews, devout men, out of every nation under heaven." They, coming together, were all amazed, hearing these Galileans speak in *their* own language. The evidence of the exaltation of Jesus Christ at the right hand of God, and of his supreme authority over the hearts and consciences of men, is *manifest* by this outpouring or *baptism* of the *Holy Spirit*, suddenly filling the apostles with the Spirit, and enabling them to speak of the wonderful works of God, and make known the gospel of Jesus Christ in the language of the Parthians, Medes, Elamites, Mesopotamia, Judea, Cappadocia, Pontus, Asia, Phrygia, Pamphylia, in Egypt, and the parts of Libya about Cyrene, and strangers of Rome, Jews and proselytes, Cretes and Arabians. Say they: "We do hear them speak in our tongues the wonderful works of God."

Peter, standing up with the eleven, lifted up his voice, and declared this to be a fulfillment of the prophecy of Joel: "And it shall come to pass in the last days, saith God, I will pour out of my Spirit upon all flesh: and your sons and your daughters shall prophesy, and your young men shall see visions, and your old men shall dream dreams: and on my servants and on my hand-maidens I will pour out in those days of my Spirit, and they shall prophesy." It was also, beyond a doubt, a fulfillment of the promise of John the Baptist (Mark i.

8); and also of the promise of Jesus Christ (Acts i. 5), that they should be "baptized with the Holy Spirit not many days hence." This wonderful event was also a fulfillment of the prophecy of Isa. ii. 2-4, and Micah iv. 1-4, that in the last days the house of the Lord should be established in the top of the mountain, and all people should flow unto it; that the Law should go forth from Zion, and the word of the Lord from Jerusalem. It was also that which was spoken of by the prophet Zechariah (xiv. 8): "And it shall be in that day, that *living waters shall go out from Jerusalem*; . . . And the *Lord shall be King over all the earth*; in that day shall there be *one Lord*, and his name one."

"*Living waters.*"—This is a metaphor used for the gospel that should be preached with the Holy Spirit sent down from heaven, and should flow to all nations, and still *continues* to flow through the *channel* of the *word of God*, as *revealed* to us in the *gospel*. See John vii. 38, 39.

This wonderful transaction on Pentecost, recorded in Acts ii., was the *opening up of the kingdom of Jesus Christ to the Jews*, by the power and the authority of Jesus as a Prince and Saviour. And by the baptism of the Holy Spirit the apostles had been inspired to make known the gospel with infallible correctness, and they and all mankind assured of the righteousness of Jesus, of his approval by the Father, and of his coronation as King, and that he

was exalted at God's right hand a Prince and a Saviour, "being now justified in the Spirit" (I. Tim. iii. 16). And upon this occasion three thousand persons are translated *from* the kingdom of darkness into the kingdom of God's dear Son.

The kingdom having been opened up to the Jews on Pentecost, by the interposition of a miracle; the apostles, having been inspired to preach the gospel with the Holy Spirit sent down from heaven, continued to preach and to teach, confining their labors to the Jews and circumcised proselytes, making no offer of salvation to the Gentiles. They seem to have formed the opinion that none were entitled to the blessings of the kingdom, except such as became circumcised and kept the law of Moses. This continued for some eight or ten years, during which time many thousands of Jews were made citizens of the kingdom of Christ.

The *enmity* and *prejudice* that existed between the *Jew* and the *Gentile* could only be overcome and broken down by the *interposition* of a MIRACLE. But when, in the wisdom of God, the time had come for the *calling* of the *Gentiles*, and the opening up of the kingdom to them, and demonstrating to both *Jew* and *Gentile*, that the *Gentiles* were *entitled* to all the *blessings* of the *kingdom* upon the same *terms* as the *Jews*, God makes choice of a nobleman, said to have been a



member of a most wealthy and noted family of Rome, a captain of the Italian band then at Cæsarea. This man, who was called Cornelius, is said to have been a devout man, and one that feared God with all his house, which gave much alms to the people, and prayed to God always. This man Cornelius was, most assuredly, a most noble specimen of true manhood, as he not only possessed all the good qualities above named, but possessed the *spirit of childlike obedience*, which was manifest by his willingness to do whatever had been commanded him of the Lord. Such was the character of this noble man, made choice of by the Lord to be the first convert from the Gentiles to Christianity. Therefore, on account of the great prejudice and enmity that existed between the *Jew* and the *Gentile*, it became necessary for the *kingdom* to be *opened up* to the *Gentiles* in *like manner as opened up* to the *Jews* on *Pentecost*, or *at the beginning*. Says Peter (Acts xi. 15): “And as I began to speak, the Holy Spirit fell on them as on us at the beginning. Then remembered I the word of the Lord, how that he said John indeed baptized in water, but ye shall be baptized in the Holy Spirit.”

These *Gentiles* were baptized in the Holy Spirit, as the *Jews* at the beginning (on *Pentecost*). The effect was like unto that on *Pentecost*. “For they heard them speak with *tongues*, and magnify God.” See Acts x. 46.

Eph. i. 13: "After that ye believed, ye were sealed with that Holy Spirit of promise." Sealed—visibly marked, speaking in tongues. "That Holy Spirit of promise"—the promise of Joel ii. 28. "Will pour out my Spirit upon all flesh"—*Gentile as well as Jew*.

Says Peter (Acts xv. 8): "And God, which knoweth the hearts, bare them witness, giving them the Holy Spirit, even as he did unto us; and put no difference between us and them, purifying their hearts by faith."

And by this baptism of the Holy Spirit—this *miraculous* interposition in connection with the opening up of the kingdom to the Gentiles, like unto that on Pentecost, when the kingdom was opened up to the Jews—gave evidence to both Jew and Gentile that the Gentiles were entitled to all the privileges and blessings of the kingdom upon the *same terms as the Jews*; and by this baptism of the Holy Spirit, the *line of prejudice* was *erased*, and Jew and Gentile "baptized (or formed) into one body." The spiritual gifts which the apostles by the Holy Spirit were empowered to impart to many of their first converts, both Jew and Gentile, served to edify and perfect the body "unto a perfect man, unto the measure of the stature of the fulness of Christ."

The baptism of the Holy Spirit on Pentecost, in connection with the opening up of the kingdom to the Jews, marks with *special prominence* the birthday of

*three thousand Jews into God's spiritual family.* So the baptism of the Holy Spirit, in connection with the opening up the kingdom to the *Gentiles* at the house of *Cornelius*, marks the birthday of *Cornelius*, kinsmen and near friends into the *same spiritual family*, a *notable event*, and the *question forever settled* that God put no difference between Jew and Gentile, purifying the heart of each by faith, or the same divine system. The Holy Spirit received by the apostles when baptized in the Holy Spirit, remained with them while they lived, guiding them into all truth, and enabling them to make known the gospel with infallible correctness, and empowering them to ratify it by "signs, wonders, divers miracles and gifts of the Holy Spirit."

As the giving of the Law of Moses, on Mount Sinai, was in connection with the interposition of a miracle in the establishment of the kingdom of Israel, after which they were governed by the precepts of the law; so in the establishment of the kingdom of Christ by miracle, as on Pentecost and at the house of *Cornelius*. The miraculous interposition having served the purpose for which it was designed, *has never been repeated*; but men must be governed by the *precepts of the gospel, which is "the power of God unto salvation."* Therefore we conclude that no man need pray for the "baptism of the Holy Spirit," or for the "Lord to send down salvation,"

or expect any such event. The reader will please hear Paul to Titus (ii. 11, 12): "For the *grace* of God that bringeth salvation to all men hath appeared, *teaching* us that, *denying* ungodliness and wordly lusts, we should live soberly, righteously and godly in this present world."

For the benefit of those who have been taught that there was but one *real* baptism, which was the baptism of the "Holy Spirit," we would call attention to the fact that Holy Spirit baptism was a promise for a special purpose. We have shown that the promise has been *fulfilled*, and the *special purpose for which it was designed accomplished*.

Water baptism was a command—the apostles being commanded by Jesus Christ to "Go, teach all nations, baptizing them." See Matt. xxviii. 19. *Water baptism was honored by Father, Son and Holy Spirit, when Jesus was baptized by John*. As he went up out of the water, the Spirit of God descended like a dove upon him, and "a voice from heaven, saying, This is my beloved Son, in whom I am well pleased."

The apostles, in harmony with the commission given them, not only preached the gospel, but invariably baptized the believing penitents who desired salvation. Read Acts ii., viii., ix., x., xv., xviii., xxii. The apostles in writing their letters to the churches, address them as

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persons who had been baptized. See Rom. vi. 3, 4; Col. ii. 12. *There was no such thing during the apostolic age as unbaptized Christians.* See Gal. iii. 27; Rom. vi. 3; I. Cor. i. 15; Eph. v. 26. The "one baptism," "water." See Matt. iii. 16; Acts viii. 36; Acts x. 47; I. Cor. vi. 11; Eph. v. 26; I. Pet. iii. 20, 21; Heb. x. 22. "Go ye, therefore, and teach all nations, baptizing them into the name of the Father, and of the Son and of the Holy Spirit." See Matt. xxviii. 19. By water baptism the believing penitent was brought into the *combined* authority of Father, Son, and Holy Spirit.



## CHAPTER XII

### SPIRIT OF ADOPTION.

Many teachers of theology have taught that when the believer was adopted into God's spiritual family, he would receive the Holy Spirit as a seal of his acceptance, or witness of his adoption—that the Spirit received by him when adopted should remain with him to guide and comfort him through life, without which he could not manifest the fruit of the Christian character. Therefore they who do not receive this witness, or Spirit of adoption, may doubt their pardon and acceptance with God. In harmony with the above, some of these mystical teachers tell us that the great question is, "Have you received the Holy Spirit since you believed?"

Dr. J. L. Richardson, when writing upon the "*Indwelling of the Holy Spirit*," in the *Christian Leader*\* of October 28, 1886, p. 5, says: "We wish to state distinctly that the only question any one is interested in is the one asked by Paul of some of the Forerunner's dis-

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\* A paper published in Cincinnati, O., of which Dr. J. L. Richardson was at that time Corresponding Editor.



ciples, 'Have you received the Holy Spirit since you believed?' That the apostle, in this instance, referred to the miraculous gifts of the Spirit, is most assuredly evident from what followed, as after the apostle baptized these persons, he laid his hands upon them, and the Holy Spirit came on them, and they spake with *tongues* and prophesied. See Acts xix. 6. The miraculous gifts having ceased, such questions are entirely out of place to-day; are very much misleading, and are calculated to mystify the mind of all who are the subjects of such teaching.

Why should we ask the question to-day, "Have you received the Holy Spirit since you believed?" when there is not one single one of these teachers or writers who advocate the literal indwelling of the Holy Spirit, that can give an intelligible answer to the question *themselves*. Such mystical teaching has done much to cause anxious thought upon the part of many good, earnest Christian men and women, because they felt doubtful as to their ever having received such Spirit as witness to their adoption. As proof of their theory, they quote from Rom. viii. 15: "For ye have not received the spirit of bondage again to fear; but ye have received the Spirit of adoption, whereby we cry, Abba, Father." Also Gal. iv. 6: "And because ye are sons, God hath sent forth the Spirit of his Son into your

hearts crying, Abba, Father.” In the seventh and following verse, says Paul: “Wherefore thou art no more a servant, but a son; and if a son, then an heir of God through Christ.”

In connection with both of these passages of Scripture, Paul is contrasting the relation that both these Roman and Galatian brethren, as Christians, bore to their former relation, before their adoption into the family of God. Both Jews and Gentiles, before their adoption, were living in a state of *slavish* fear. The Jews were living under the law of sin and death, and in consequence of the weakness of their nature they were continually violating the law, and had therefore forfeited their lives, and lived in continual *fear* of death. The Gentiles had been burdened with their idolatrous worship; lived in slavish fear of their idol gods, were without any hope, or certainty of immortality, and therefore lived in continual fear of death.

The heavenly Father, having been moved by love, takes the Jew and the Gentile out of their state of bondage and servitude, and adopts them into his spiritual family, making them heirs of God and joint heirs with his Son Jesus Christ. In their new relationship they imbibe the spirit of the family—they being no more a servant, they do not possess the *spirit* of a servant, the spirit of slavish fear, but the spirit of a son.

Having God as their Father, and Jesus Christ as their elder brother, they now, in childlike affection, cry out each in his own language, "Abba, Father."

The spirit of adoption can be better understood by an illustration: There was a rich nobleman, who, when passing through the city, observed a poor little orphan boy, with bright eye, quick step, lovely in appearance, without home, without friends, and in a most destitute condition. This nobleman views the condition of the boy, and, being moved by love and sympathy for him, determines to adopt this little orphan into his own family, and make him his son and an heir, and joint heir with his only son. The noble father sends his only son to make his purpose known to this poor little destitute orphan. The poor little fellow hears the invitation of the son to come and go with him to his father's house, where they have plenty for all, and become an adopted son of *his* father, promising him that he would then be an heir of *his* father, and joint heir with *him*, his only son. The little fellow rejoices at the thought of the privilege of a good home, a kind father, a kind brother; being so filled with joy, he bursts into tears, and says, I will go. The boy is adopted—that is, the law of adoption is complied with—and the poor little destitute orphan is made a son of the rich nobleman, a son by adoption; a new robe is put on him; he takes upon him the family gov-

ernment; and now, being a son, he is called by the family name. The little fellow takes pride in all this, and feels like a son, and imbibes the *spirit* of the family. He has no more the *spirit* of want, the spirit of *fear*, the spirit of a servant; but he manifests the *spirit* of a son—the *spirit* of *adoption*—and with joy he says, “What manner of love this man has bestowed upon me, that I should be called his son.” And with childlike affection he says, Father.

Our heavenly Father saw all mankind destitute, forsaken in a lost and ruined condition. He, being moved by love, determined to invite all to come to him and be adopted into his family, and become joint heirs with his Son; being moved by love for the world in its lost condition, sent his only Son to make his purposes known, and invite them to come. This invitation Jesus gave, saying: “Come unto me, all ye that labor and are heavy laden, and I will give you rest. Take my yoke upon you, and learn of me; for I am meek and lowly in heart; and ye shall find rest unto your souls. For my yoke is easy, and my burden is light.” See Matt. xi. 28–30. After this he, through the apostles and agency of the Holy Spirit, made known a *law* of *adoption*—the gospel—to all nations—the “law of the Spirit of life in Christ Jesus.” By this law Jews were made free from the law of sin and death; Gentiles were made free from

their idolatrous burdens in worship; and both Jew and Gentile were made free from the bondage of sin.

By a compliance with the law of adoption made known in the gospel, Jews and Gentiles became members of the same spiritual family—sons and daughters of the heavenly Father; and therefore, if sons, heirs of God, and joint heirs with his Son Jesus Christ. And now being sons, they no more possess the spirit of slaves, but the spirit of sons—the spirit of adoption. In their new relation they *hear the counsel* of the Father and the Son, and imbibe the spirit of this spiritual family. Therefore, by means of the gospel the Lord *infuses* into the minds and hearts of his children that assurance of his divine favor which he terms the spirit of adoption—that is, the spirit of children—and with childlike affection each in his own language cries out, “Abba, Father.” They now have God for their Father, Jesus Christ as their older brother, their great high priest, their advocate with the Father, their supreme instructor and lawgiver. They delight to sit at the feet of Jesus, hear his loving counsel, receiving into their hearts his precious spiritual thoughts, becoming more and more filled with them, until they become spiritually strong in the Lord. It is their delight, as children of the same family, to assemble together upon the first day of the week, all meeting around one common

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table, where all break the one loaf, in memory of the one body broken for all; and drink of the cup in memory of their Elder Brother and Redeemer's death, whereby he shed his blood for the redemption of all; was buried, rose again the third day, and has gone on to heaven to prepare a place for all his faithful brethren. They delight to sing his praises, to talk of his love, to repeat to each other his loving counsel, to exhort and inspire within all a full determination to continue faithful while life shall last.

“He that overcometh shall inherit all things; and I will be his God, and he shall be my son.”





## CHAPTER XIII.

### “EARNEST OF THE SPIRIT.”

1. “Now he which stablisheth us with you in Christ, and hath anointed us, is God; who hath also sealed us, and given the earnest of the Spirit in our hearts” (II. Cor. i. 21, 22).

2. “Now he that hath wrought us for the selfsame thing is God, who also hath given unto us the earnest of the Spirit” (II. Cor. v. 5).

3. “In whom also, after that ye believed, ye were sealed with that Holy Spirit of promise, which is the earnest of our inheritance until the redemption of the purchased possession, unto the praise of his glory” (Eph. i. 13, 14).

The above passages of Scripture are also cited by these advocates of the indwelling of the Holy Spirit throughout the Christian dispensation, to prove that all Christians should be sealed with the Holy Spirit, which is the *earnest* of their inheritance by dwelling in them, thus assuring them personally that they are the children of God, and by a continued indwelling assure them of their

continued acceptance. "As we have said before, we now say again"—that we have many passages of Scripture that can not be understood without a proper division of the Scriptures. Therefore, in order to arrive at the true sense of any passage of Scripture, the context must be well studied, and the reader be able to discern, as near as possible, all the surroundings and circumstances under which the writer was speaking, so that he may be able to understand the true intent of the writer.

In the passage in second Corinthians, *first* chapter, the apostle Paul is referring to himself, although he uses the pronouns "we" and "us." This is a common custom among speakers when speaking of themselves. Those who will carefully read both the first and the second letters of Paul to the church at Corinth, will see that Paul's authority as an apostle had been called in question. This made it necessary for Paul to assert his authority, and call attention to the assurance God had given them of his being an apostle. Therefore says Paul: "Now he which stablisheth us [that is, *my authority*] among you as an apostle of Christ, and hath anointed us [*qualified me for that high office by the Holy Spirit*] is God, who hath also sealed us, and given the earnest of the Spirit in our hearts." By the word "seal" is meant, first, to mark so as to designate from others. Hence the marking, or sealing, of goods, so as to distinguish them

from others, or to identify them; second, to sanction and confirm what one professes to be. The Corinthians themselves were the *seal* of Paul's apostleship: “For the seal of mine apostleship are *ye* in the Lord” (I. Cor. ix. 2). That is, the Corinthians themselves were abundant in spiritual gifts; so much so, that they were said to “come behind in no gift,” Paul being the medium by which the spiritual gifts had been conferred on them, enabling them to speak in tongues, prophesy, heal the sick, and other gifts which they possessed (I. Cor. xii. 11). These were certainly a mark, sign, or seal, of Paul's apostleship, and were also an earnest, or pledge to them, of the far greater blessings that God would bestow on them in the life to come—as the wages of their faithful service. These Corinthian Christians themselves being in possession of spiritual gifts, was a seal of their sonship, and an earnest, pledge, or surety, that in case they continued faithful until death, thereby complying with their part of the covenant, they should receive a crown of life.

“Sealed with the Holy Spirit.” Joel had promised that in the last days God would pour out his Spirit upon all flesh (Gentile as well as Jew). At the house of Cornelius (see Acts xi. 15), after these Gentiles believed, God shed forth the Holy Spirit of promise, and they spake in tongues. By this gift of tongues these Gentiles were

sealed, marked, identified as being worthy to become members of the body of Christ, upon the same terms as the Jews, and it was an *earnest*, pledge, or surety of their title to the eternal inheritance, in case they continued patient in well-doing, seeking for glory and honor and immortality—eternal life.

It was highly important in the beginning of the Christian dispensation, in order to the firm establishment of the kingdom of Christ and its laws, that Jesus Christ accompany those in charge of this great work. Therefore, in view of this demand, Jesus said to the apostles, in connection with the commission given them, “And lo, I am with you alway, even unto the end of the world,” or end of the age. Jesus, though ascended to heaven and exalted at the right hand of the Father, was with the apostles throughout their work among all the nations. He was with them by means of the Holy Spirit, as he had promised them in John xiv., xv. and xvi. and Acts i. And as evidence of his being with them in the power of the Holy Spirit, he gave to the world a manifestation by signs, wonders, divers miracles and gifts of the Holy Spirit, and mighty deeds which the apostles by the power of the Spirit were enabled to accomplish; thus empowering them to confer spiritual gifts upon many of their converts, thereby attesting their apostolical authority and the infallibility of their teaching.

These early Christians, being thus assured of the apostles being in possession of the Holy Spirit, guiding them into all truth, were assured of the infallibility of the divine system. By the gifts of the Holy Spirit that were conferred on them by the apostles, they were marked, sealed, identified, as the children of God. And the possession of the Spirit by which they, as Christians, were enabled to exert these miraculous powers, was to them an earnest, pledge, or confirmation of their title to a home in heaven if faithful.

The gospel, “The law of the spirit of life in Christ Jesus having been made known, with the Holy Spirit sent down from heaven, and having been confirmed by the gifts of the Holy Spirit, which were given these Christians of the primitive church, assured not only them of its divine certainty, but they are to *us* an earnest, that its authority is divine, and its promises sure. Therefore, the divine system being so incontrovertibly established as being from heaven, we know, if we *comply* with its requirements we may with the *utmost confidence rely* upon its promises, assuring us of a title to a home in heaven.

The manifestation of the Spirit in these miraculous gifts, assured them of the truth, certainty and reliability of all the facts, commands, promises and threatenings made known to them in the Gospel. Having complied with the law, commands, or conditions, by which they

were promised salvation, they were made to feel sure and confident of a title to an heavenly inheritance. They therefore rejoice in the promises, knowing that by a patient continuance in well-doing, they shall in the end inherit eternal life.

So to-day, when we view the miraculous manner by which the gospel was made known and ratified or confirmed, we feel confident of the infallibility of the divine system. We therefore obey its commands, rely on its promises, with the fullest confidence of their certainty, resting with the fullest assurance of our title to an abundant entrance into the everlasting kingdom.

The supernatural and spiritual power possessed by the apostles, and the miraculous gifts that were conferred on many of the Christians of the primitive church, whereby they were confirmed and enabled to edify, instruct and build each other up in the divine system, were "for the perfecting of the saints for the work of the ministry, for the edifying of the body of Christ," "*till* all come into the unity of the faith, and to a knowledge of the Son of God, unto a perfect man, unto the measure of the stature of the fullness of Christ," "that from this time forward they should not be tossed about by every wind of doctrine, by the sleight of men, and cunning craftiness whereby they lie in wait to deceive, but having come to a knowledge

of the truth, should speak the truth in love, that they might grow up into him in all things which is the head, even Christ.” (See Eph. iv. 11–15.)

Christians are exhorted to let the word of Christ dwell in them abundantly. The word is the embodiment of Christ’s spiritual truths. He in whom these spiritual thoughts, or truths, dwell abundantly must exercise over his spirit a spiritual influence which will be manifest in his daily walk and conversation. The effectual working of these spiritual truths in the heart produces the fruit of love, joy, peace, longsuffering, gentleness, goodness, faith, meekness and temperance. The Christian of to-day is sealed, marked, by his bearing this fruit, and the ratified word of God is *his earnest* to an inheritance of an incorruptible crown of glory. “Be thou faithful until death, and I will give thee a crown of life.”





## CHAPTER XIV.

“YOUR BODY IS THE TEMPLE OF THE HOLY SPIRIT.”

Mr. R. Richardson, in his “Office of the Holy Spirit,” p. 200, says: “Correct verbal knowledge, indeed, is necessary, and a proper understanding of the gospel; but among the details of this knowledge, there is no particular more important to the believer than to know that he is the temple of God, and that it is his to realize that the Spirit of God dwelleth in him. ‘What,’ says Paul (I. Cor. vi. 19), ‘know ye not that your body is the temple of the Holy Spirit which is in you, which ye have of God?’”

Mr. Richardson, in connection with the above, is making an effort to show that in addition to the knowledge obtained from the gospel, the Christian must have the Holy Spirit literally dwelling in him, to assist, lead, guide and direct him, and assure him that he is a child of God. The great difficulty in this class of texts, like many others, is a want of a proper conception of the purpose, object and surroundings of the speaker, and those to whom the language is addressed. The persons

to whom Paul was writing were abundant in spiritual gifts. See I. Cor. i. 6, 7. So much so that they were said by Paul "to come behind in no gift." (Read I. Cor. xii. 1-9). Paul enumerates some nine different spiritual gifts, whereby the Spirit was *manifest* as being in them. Their bodies are therefore said to be the "temple," or dwelling-place, of the Holy Spirit. God having honored these Corinthian Christians by giving them the Holy Spirit (or the gifts of the Spirit), which dwelt in them, and was manifest by them being enabled to speak in tongues (untaught languages), heal the sick, prophesy, discern spirits, interpret tongues, etc.

The apostle, addressing persons who were in possession of these miraculous powers of the Holy Spirit, admonishes them that they should not defile their bodies by lewdness, that he who committed fornication sinned against his own body, which was the "temple" of the Holy Spirit which was in them. "Which ye have of God, and ye are not your own." "For ye are bought with a price, therefore glorify God in your body, and in your spirit, which are God's." While it is true that all Christians are bought with a price—the precious blood of the only begotten Son of God—and all should labor to honor and glorify God in their bodies and in their spirits by living *chaste* and *pure* lives, it is also *true* that Christians to-day do not have the Holy Spirit dwell-

ing in their bodies, as these Corinthian Christians had. These Corinthians could give a manifestation of the Holy Spirit dwelling in their bodies, by speaking in tongues, working miracles, etc. But then they tell us that these primitive Christians were in “possession of the ‘extraordinary’ influence and power of the Spirit in that period of the church,” “that the Christian of to-day has the Holy Spirit dwelling in him with its ordinary influences.”

We should be much pleased to have some of these Bible students tell us in what chapter of the divine system, or what part of the Bible they learned this distinction they undertake to make, which they call the “ordinary” and the “extraordinary” powers of the Holy Spirit. They talk much about the “ordinary indwelling of the Spirit.” And what is accomplished by this ordinary indwelling of the Spirit, which is all the outgrowth of the mysticism of former ages, and is very much misleading, and causes much perplexity and anxiety on the part of many good earnest Christian men and women who are desirous of knowing and doing the will of their heavenly Father? All personal or literal indwelling of the Spirit in the Christian was in order to the *exercise of extraordinary power*, and belonged to the *creative period* of the church, and *ceased* when the truth had been fully made known and confirmed.

If by the term "ordinary power and influence of the Spirit," these teachers mean moral power, then we say that all Scriptural facts and teaching show that the Father, Son and Holy Spirit exercise or put forth their moral power and influence in words which are the signs of their spiritual thoughts. These enter the heart through the eye or the ear, and when lodged in the heart effectually work in exercising a moral or spiritual influence over the spirit of man. In harmony with this Paul says: "*The gospel is the power of God unto salvation.*" This language confines *the power* by which man is saved to the gospel. Again, "For the grace of God hath appeared, bringing salvation to all men, instructing us to the intent that, denying ungodliness and worldly lusts, we should live soberly and righteously and godly in this present world" (Titus ii. 11, 12, R. V.). When these mystical brethren are called on for their evidence as to their theory of this "ordinary" literal indwelling of the Spirit, they claim the "Christian must possess," they sometimes answer by saying that Peter on Pentecost said, "Repent and be baptized and you shall receive the gift of the Holy Spirit." Again, "Your bodies are the temple of the Holy Spirit" (and other Scriptures which we have noticed). They say, "It is a matter of faith, and we must believe we have received it." The Scriptures say: "These signs shall follow them that believe.

. . . They shall speak in tongues. And if they drink any deadly thing, it shall not harm them." Shall Christians to-day believe that they can drink deadly poison and it will not hurt them? All know they can not. Again (I. Cor. xii. 1-9), Paul says: "For to one is given by the Spirit, the word of wisdom; . . . to another the working of miracles; . . . to another divers kind of tongues," etc. Does any Christian possess any such spiritual gifts to-day? We call attention to the above Scripture for the purpose of reminding and impressing the reader with the fact that in the Scriptures many promises and statements are *special*, and have special reference to the persons addressed, and to a particular period, and can not be used or applied to Christians universally, without great injustice to the text, and must when so perverted tend to mysticism. A great many good people, and some teachers of the Scriptures, have thought that "these signs" would follow the believers of to-day had they sufficient faith. (*They were to cease.* See I. Cor. xiii. 8).

We have no doubt of there being as strong faith, and as full confidence in the divinity of the Christian religion, at this time as at any period in the apostolic age. We are persuaded that there is a *reasonable probability* that the faith of many Christians is stronger to-day than during the apostolic age. The faith of the Christian to-day *should*

be stronger than at any previous time since Jesus made his advent into the world, for the reason that we have not only Mosès and the prophets attested by God's wonderful works; Jesus Christ, approved by wonderful works; the apostles, preaching the gospel, with the Holy Spirit, sent down from heaven, attesting it by signs, wonders and mighty deeds and gifts of the Holy Spirit, which were manifest in the majority of the principal cities in the then inhabited world. But we have, in addition to all this, the *effectual working* of the *doctrine* of the *divine system* for over eighteen hundred years, during which time it has been demonstrated that it was adapted to man in all the conditions of life; that the Author of such a system must be the Maker of man, and therefore, knowing what was for his good, He gave him a system of *revealed righteousness* that would promote his happiness in this life and prepare him for a future state of heavenly bliss. We have seen its power manifested time and again by taking the poor, fallen, destitute sons of humanity, whose animal propensities had dragged them down into the ditch, reducing them to the lowest degree of poverty and disgrace; hearing the invitation of the Saviour to come to him and learn the way of peace and holiness, they have come from all classes of society, and by the refining power of the gospel have been elevated to the highest <sup>\*</sup> plane of society, rising



high and higher upon the divine plane until fitted for the society of the heavenly hosts.

- A system that thus elevates man, inspires the building of asylums for the poor and unfortunate, and provides for their comfort, purifies governments by inspiring intense *opposition* to all the *wrong* and *encouraging* the *right*, and the principles of righteousness revealed therein, prompting men to labor for such laws and regulations for mankind as will *tend* to their *peace, prosperity and happiness*—a system that *glorifies* God in the highest, must be divine. Wherever this system predominates, it has done all this and much more. This divine system, in whatever locality or country it has been *taught unperverted, unmixed with human tradition*, has proved itself to be God's *mighty moral lever*, not only to elevate and *civilize individuals, but nations*. Well did Jesus say (John vii. 18): "If any man will do his will, he shall know of the doctrine, whether it be of God." Then why should not men be stronger in faith to-day than in any previous age? Let those who think more and stronger faith would produce the same signs and mighty wonders of the apostolic age see that these signs not following the believer is not for the want of faith, but for the reason that they fulfilled the purpose for which they were designed, and *ceased*. Through the ministration of the Holy Spirit the gospel has been made known and con-

firmed. When thus completed, all the *miraculous ceased*. But the *word of truth, the gospel, will "live and abide forever."* And they in whom the gospel, the word of Christ, dwells abundantly in *love* of the truth, it will produce the fruit of peace, righteousness and true holiness. "Now ye are *clean* through the *word* which I have spoken unto you" (John xv. 3).

## CHAPTER XV.

### CONVERSION.

Conversion is thought by most religious people to be a mysterious "work of grace," brought about or produced by the immediate work of the Holy Spirit operating directly upon the heart of the sinner. Some of their representative men have many times, in debate, affirmed the proposition, "That in conversion the Holy Spirit operates immediately and directly upon the heart of the sinner." A very prominent and noted author says, in speaking of conversions: "The process by which this great change is effected is this: The sinner is convinced of sin by the Holy Spirit; he exercises a penitent faith in Christ as his Saviour; God immediately justifies him; the Holy Spirit attests to the penitent the fact of his pardon, and instantly sheds abroad the love of God in the heart, when all things are indeed new."

The above, we think, is a fair statement of the most generally received and popular idea of conversion among most of the Protestant denominations of to-day.

By the foregoing theory, the Holy Spirit is said by immediate and direct impact upon the heart—

1. To convince the sinner of sin.
2. To attest to the sinner his pardon.
3. To instantly shed abroad the love of God in his heart.

This being their system of conversion, in all their evangelizing efforts they do but little preaching; but the efforts put forth by the evangelist and his band of workers are principally the singing of such songs as are best calculated to stir up, arouse, or excite the emotional nature, and arouse the enthusiasm of the workers; much prayer and exhortation—sometimes all praying audibly at the same time. The substance of both their songs and their prayers is a pleading for the Lord to “send down converting power,” “send down salvation,” “baptize them with the Holy Ghost,” and, in their enthusiastic zeal, they often implore the Lord “to send down an untried power,” “to *come* and touch and tender every heart,” “to send down a Pentecostal shower of grace,” “that many souls may be converted.”

By these enthusiastic efforts, they soon succeed in arousing the emotional nature of the sinner. By exhortation, they remind him of “the death of his *dear* mother,” father, sister, brother, wife, little children, and his many dear friends that are gone on to the beauti-

ful home above, that soon he will die, and go to perdition, if he does not come to Jesus (they failing to tell him, scripturally, how to come to the Saviour). Thus, by the repetition of many *death-bed* scenes, by which the sinner's heart is touched and mellowed, his emotional nature is highly aroused—all being worked up to a high state of excitement—the convicted are called to “the altar,” that they may seek pardon and peace. And in order to raise the enthusiasm still higher, so as to move the will of the sinner, that he may be brought to the “altar,” another song, with the most sensational chorus, is loudly sung, with a general shaking of hands, the workers going out into the audience, throwing their arms around the shoulders of their friends, begging, pleading, imploring them “to come to the altar,” and “seek religion.” By these enthusiastic efforts many are brought to the “altar;” there they now kneel to “seek peace”—“the *pardon*ing power.” They are now surrounded by the praying band of enthusiastic workers, who talk, pray, plead, cry, implore the Lord with *deafening yells* to “come and speak peace to these waiting souls”—“to come in *pardon*ing power”—to “baptize them with the Holy Ghost.”

Through this enthusiastic maneuvering, these persons soon experience sensational feelings they never felt before. The preacher, or some of the workers, tells them that they have the “witness of the Spirit”—that this feeling

is the "seal of the Spirit, assuring them of their pardon and peace with the Lord." From their previous teaching, and the assurance of the preacher in charge, they conclude that they have received the Spirit, attesting their pardon.

All thoughtful persons must acknowledge that persons of an excitable and impulsive nature always succeed in "finding peace" under this system much more readily than those of cool and deliberate judgment, and of more even temperament. Therefore thousands of persons have gone to the "altar" time after time, and some have kept it up for years, who have never had any such "attestation," yet who were just as earnest, as honest, and serious, and had just as much faith in God. But then these teachers tell them "their difficulty was in not exercising sufficient faith"—"in not giving themselves entirely to the Lord."

If the reader has lived long or traveled over the country to any great extent, he can not accuse us of over-drawing the picture of these modern revivals, for we have but little doubt that he has seen as much, and more, and heard it called the worship of the Lord.

If the reader will take his Bible, and turn to the book called The Acts, where he will find a historical account of the apostles' and evangelists' labors, and will read them over carefully, he will find no *similarity* between their work

and the conversions under their preaching, and these modern evangelists and their work. When the apostles preached *none went away unpardoned who desired pardon.*

*The Fallacy of Conversion by the Immediate Impact of the Spirit.*

Webster says of this word *immediate*: "Acting with nothing interposed or between, or without the intervention of anything."

Then, if "conversion is by the immediate and direct agency of the Holy Spirit," there can be no intervening cause. Then it follows that Jesus Christ's personal work, death, resurrection, ascension, exaltation, the apostles preaching the gospel with the Holy Spirit sent down from heaven—all of which have nothing to do with the conversion of the sinner if conversion be the immediate work of the Holy Spirit by direct impact upon the heart, and are all left out in this modern theory—have nothing to do with the sinner's conversion.

*Another Gospel.*

The truth is, that all this entire theory and practice is "another gospel," another system, one unknown to the apostolic age, without one single Scriptural text to sustain it. True, they sometimes quote a few Scriptures that speak of the Holy Spirit as authority for their prac-



tice—*e. g.*, Joel ii. 28 ; John xiv. 16, and Matt. iii. 11. But these Scriptures have not the least application as proof of their theory and practice, and can in no way be made to appear so, except by the most glaring perversion, as these texts, beyond the least doubt, were special promises of a MIRACULOUS *interposition* of the Holy Spirit at a *particular period* and for a *special purpose*, have fulfilled their missions and ceased, *as we have shown in previous chapters.*

The modern “trance,” brought about by prolonged religious excitement, that has been so common in connection with the work of some of these modern evangelists, and which they claim to be the *power* of God put forth by the “immediate agency of the Holy Spirit,” is all the effect of this continued religious excitement ; and much of this maneuvering and strategy called “worship,” is *as foreign to the divine system taught by Jesus Christ and his apostles, as that of the idolatrous pagan, whose religion consists in beating of drums, singing of songs, dances, and deafening yells of savage cries, until the emotional nature is wrought up to such a high state of ecstasy that some are thrown into a “trance,” after which they relate what the great Spirit has revealed to them.*

It is said that “the Shaman priests and the sorcerers of Finland and Lapland dance before the fire, beating drums with savage cries ; and the priest throws himself upon the ground when his ecstasy is at its height. Two

men tie a cord around his neck, and draw it to the strangling point, when he awakes, and relates what the Spirit has said to him. This need of communication with the so-called supernatural world by means of hallucination and ecstasy, has existed everywhere; it explains a great number of facts often badly understood in the history of religions. In Greece, the mysteries of Samothrace and Eleusis; the Dionysia, with their dances and orgies, their seas of wine and furious cries, were originally only a violent means to *ecstasy*. . . . In India, and later among Christians, fasting and asceticism served the same end, and produced a morbid excitation of the nervous system that passed for a *revelation* from the other world. . . . To what conclusion points this rapid review of facts in the domain of religion? It shows, first, that religious sentiment, which ought to have some necessary basis of knowledge, rests sometimes in the *imagination*, sometimes in the reason." See "German Psychology," p. 240, M. Ribot.

*Conversion, as Taught in the Scriptures.*

"Convert, when applied to man, means to change, or turn from one religion to another, or from one party or sect to another; to turn from a *bad* life to a *good* one; to change the heart and moral character of man from the controlling power of sin to that of holiness.

"2. *Conversion*.—A radical change of the moral character; a change from the service of the world to the service of God; a change of the ruling disposition of the soul, and the appropriate effect in transforming the life." See Webster.

When Paul was called to be an apostle the Lord said to him: "I now send thee to the Gentiles, to open their eyes, and to *turn* (convert) them from darkness to light, and from the power of Satan unto God." Most all will agree that conversion consists in turning from a bad life to a good one, when applied to the sinner in connection with the Christian religion. The great question to be settled, and the purpose of this chapter is to show how this change is brought about—whether the Lord produces this change by the immediate impact of the Holy Spirit in direct contact with the heart of the sinner, or by means of the gospel.

In the last few years, there have been a great many people converted *from* their support of or indifference to the liquor traffic, to active support of prohibition. So numerous have been the *converts* that in some of the States laws have been enacted prohibiting the traffic; and many other States have prohibition in many of their counties, and others are rapidly coming into line—so rapidly are men being converted to the principle of prohibition. How have they been converted? By

changing their minds. How were the minds of the people so radically changed? Prohibitionists have sent out *speakers* to "*open the eyes*" of the people to the "enormous evil of the liquor traffic"—to the fact "that it destroys health, peace, happiness; inflicts ruin upon the innocent and helpless; spreads misery and woe all around; cuts down youth and manhood in all his strength, age in his weakness; often breaks the heart of the father, and bereaves the mother of her darling boy; makes their lovely daughter a widow, and her children orphans; destroys all natural affection, and blots out love; blights parental hope, and brings old age in sorrow to the grave; that it impoverishes man, and then destroys his soul; that it covers the land with idleness, poverty, disease, and crime; that it fills our jails and alms-houses; that it *binds* heavy *burdens* upon the honest and industrious by taxation, to *feed its paupers*, prosecute its criminals, and repair its destruction of property."

All the foregoing facts, and many more, are arrayed, showing them that *all* that is *near and dear* to them demand that they turn and give a helping hand to *crush* this mighty evil that is sucking the life of the nation—for to suffer the traffic to continue, is to sin against God and all humanity. These "*seed*" thoughts find the way into many good and honest hearts, and they "effectually work" to "*turn*" many to declare for prohibition. Real

converts to any faith or party can be made in no other way than by teaching them.

Political parties often, when *votes* are wanted which *require numbers*, resort to other means than that of making converts by teaching. Great *sensational* meetings are held; enthusiastic workers are sent out in every direction to arouse the people, that they may come in great wagons, loaded with beautiful ladies, with large banners flying; large crowds on horseback; the fife, the drum, the band; many sensational mottoes; bands of sensational singers—every known effort is put forth that will tend to excite the emotional nature, and have a *great (sensational)* meeting. What is all this maneuvering and strategy for? That the *party* may increase its numbers, and carry “the floating vote”—those who act from impulse, and not from argument.

Politicians all understand that, in order for them to hold the floating vote, they must keep up their sensational meetings until the election is over, for the *reason that they have not been converted, but carried over into the party by sensational work.*

All close observers know that the same is true as to the *majority* of all persons added to a religious party by means of *sensational* work—they are simply *carried over by impulse and excitement, and are not converted.* Has it not been common to see one hundred additions

during one of these sensational revivals, and in less time than six months four-fifths of the number were worse than before their supposed conversion, and cared much less for the church? Many of the worst infidels we see have once been seekers for pardon during these sensational meetings. The fact is, that *real converts* can not be made by sensational work, either in *politics* or *religion*. To *convert* a man either politically or religiously, his mind must be changed—his *understanding* of things. By changing a man's *understanding* of things, we succeed in getting him to *love* that which he once had no *love* for, and to *hate* that which he once *loved*. A man's understanding can be changed in no other way than by *teaching him*.

The great object of the Christian religion was to produce a reformation among men. Therefore Jesus came among men *teaching* them. Great crowds followed him, though he held no sensational meetings (except as his wonderful works may have created a sensation). Jesus never resorted to *strategy* nor *intrigue* to excite the emotional and impulsive nature, in order that he might gain converts, but labored to make converts by *quiet*, calm and sensible teaching. True, in his own personal ministry he made comparatively few converts; and why? Will you hear Jesus himself tell why so few were converted? "For this people's heart is waxed gross, and

their ears are dull of hearing, and their eyes they have closed ; lest at any time they should see with their eyes, and hear with their ears, and should understand with their heart, and should be converted, and I should heal them." See Matt. xiii. 15. Mark says (iv. 12) : " Lest at any time they should be converted, and their sins should be forgiven them."

We have, in the above Scripture, a very plain statement of the great infallible Teacher's theory of conversion. When we analyze this divine theory, we find the following points :

1. The teacher.
2. The unconverted sinner.
3. The sinner must hear with a good and *honest heart*. See Luke viii. 15.
4. He must meditate upon the things heard, that he may *understand* with his *heart*.
5. Understanding with his heart turns away (or converts) from sin.

Before Jesus ascended to heaven he called around him his chosen apostles, and said to them, " Go ye into all the world, and preach the gospel to every creature. He that believeth and is baptized shall be saved ; but he that believeth not shall be damned." See Mark xvi. 15, 16. Again : " Go ye therefore and teach all nations, baptizing them in [into] the name of the Father, and



of the Son and of the Holy Spirit." See Matt. xxviii. 19. The great *reformation* which the Saviour "*began*" by teaching, is to be continued by the apostles by the same method—that of teaching men. There can be no reformation *produced* among men without converting them; and, as we have *previously shown*, *there can be no real conversion of men without teaching them*. Therefore the "great salvation" by which men are saved, was inaugurated by teaching. And the commission, as recorded by both Matthew and Mark, shows that the Lord Jesus purposed to continue it by teaching men.

In harmony with this, we will hear Paul to the Hebrews (ii. 3): "How shall we escape if we neglect so great salvation, which at the first began to be spoken by the Lord, and was confirmed unto us by them that heard him." Again (Tit. ii. 11): "The grace of God that bringeth salvation to all men hath appeared, *teaching us* that, denying ungodliness and worldly lusts, we should live soberly, righteously and godly in this present world." It is an impossibility to harmonize the foregoing Scriptures with that system or theory of conversion that prompts its workers to sing and pray for the "Lord to send down salvation," "send down converting power." They "ask, and receive not, because they ask amiss" (Jas. iv. 3). The salvation by which Jesus Christ pro-

poses to save men, has been in the reach of man over eighteen hundred years, and not one single spiritual idea has been sent down, or added, since the apostle John wrote *his* last words—a grand system, of which Jesus Christ is the author; “and being made perfect, he became the author of eternal salvation unto all them that obey him.” See Heb. v. 9. Again: “Looking unto Jesus, the author and finisher of our faith.” See Heb. xii. 2. Therefore the apostles, being qualified with the Holy Spirit sent down from heaven to bring all things to their remembrance previously taught them by Jesus Christ, and to guide them into all truth, when thus qualified, commenced the work of reforming men.

Before Jesus ascended to heaven, being with the apostles, he said unto them: “Thus it is written, and thus it behooved Christ to suffer and to rise from the dead the third day: and that repentance and remission of sins should be preached in his name among all nations, beginning at Jerusalem.” See Luke xxiv. 46, 47.

In accord with the commission as recorded by Luke, as quoted above, *repentance*, a *reformation* of life, and remission of sins, was to be preached among all nations by the authority of Jesus Christ, beginning at Jerusalem. Therefore, in accordance with the command of the Saviour that they should wait for the promise of the Father which they had heard of him (tarrying at Jeru-

saalem until they were endued with power from on high), that they should receive power after that the Holy Spirit came on them ; and that they should commence the work of teaching the nations, first in Jerusalem, then in *all* Judea, and in Samaria, and to the uttermost part of the earth, “when the day of Pentecost was fully come, they were all with one accord in one place.” And being empowered with the Holy Spirit sent down from heaven, these apostles commence the work of the reformation of the nations by first enjoining on them to *hear* ; after which they proceed to teach them, that they might “understand with their heart, and turn from their sins.” And as the result of the first discourse preached by the Apostle Peter in the city of Jerusalem, a *change of mind* is produced in three thousand persons. “And they said unto Peter and the rest of the apostles, Men and brethren, what shall we do?” Were these persons converted? Most *assuredly*. How were they converted? In harmony with the commission given the apostles—by *teaching them*.

The apostles continued to preach and to teach, until their enemies declared that they had filled Jerusalem with their doctrine. See Acts v. 28. “They ceased not to teach and preach Jesus Christ” (Acts v. 42). And as a result of *their teaching*, many thousands were converted in a short period of time. We see no account of

any of these men calling upon the "Lord to send down salvation," "send down converting power," "baptize them with the Holy Ghost." They engage in *no sensational* work for the purpose of exciting the emotional nature. They, in harmony with the divine commission given them, labor to make converts by calm, sober, and earnest teaching.

"The God of our fathers raised up Jesus, whom ye slew and hanged on a tree. Him hath God exalted with his right hand to be a Prince and a Saviour, for to give repentance to Israel, and forgiveness of sins." See Acts v. 30, 31.

The people *heard* the teaching with their ears, understood with their heart, and turned away from their sins, starting at once in the line of obedience to the commands given them. "When Philip went down to the city of Samaria, and preached Christ unto them. . . . But when they believed Philip preaching the things concerning the kingdom of God, and the name of Jesus Christ, they were baptized, both men and women." See Acts viii. 5-12. Were these Samaritans *converted*? Most assuredly, or they would *not have been baptized*. How were *they converted*? Philip *taught them*, and they, hearing with their ears, and understanding with their hearts, *turn away from their sins*, and are "baptized for the re-

mission of sins"—the same as the three thousand on Pentecost.

Again: Philip takes a seat in the chariot with an Ethiopian officer, that he might teach him in the right way of the Lord. Philip "preached unto him Jesus"—that is, he *taught* this man all about Jesus, and what he had commanded. "And as they went on their way, they came unto a certain water." The officer says, "What doth hinder me to be baptized?" And upon his confession of his faith in Christ, was baptized. See Acts viii. 36-38. This officer was surely *converted*, or he would not have demanded baptism. His *conversion* was surely by being taught. As in all previous cases of conversion, he *heard* the gospel, believed it, *turned* to the Lord, and was baptized.

The Lord Jesus appears to Saul to make him a minister to the Gentiles, and says: "I send thee, to *open their eyes*, and to *turn* them from darkness to light, and from the power of Satan unto God, that they may receive forgiveness of sins, and inheritance among them which are sanctified by faith that is in me" (Acts xxvi. 18). That Paul might turn (convert) the Gentiles from darkness to light, and from the power of Satan unto God, he was to *open* their eyes. How did Paul open their eyes? By *teaching* them. Paul says: "That I should preach among the Gentiles the unsearchable riches

of Christ; and to make all men *see* what is the fellowship of the mystery" (See Eph. iii. 8, 9). Paul was sent to the Gentiles, that he might *turn* them from darkness unto light. To *turn* them from darkness to light, and from the power of Satan to God, was to *convert* them. How did Paul turn, or convert, them? He says he preached to make *them see*. To "*see*," is to understand with the heart.

We can learn more about *conversion* by Luke's account of the conversion of the Gentiles. See Acts xviii. 8. "Many of the Corinthians *hearing*, believed, and were baptized." What did these Corinthians hear? What Paul preached. What did Paul preach? He says (I. Cor. xv. 1-4): "Moreover, brethren, I declare unto you the gospel which I preached unto you, which also ye have received, and wherein ye stand; by which also ye are saved, if ye keep in memory what I preached unto you, unless ye have believed in vain. For I delivered unto you first of all that which I also received, how that Christ died for our sins according to the Scriptures, and that he was buried, and that he rose again the third day according to the Scriptures." These Corinthians *heard* these central facts. Believing them, they accepted as of divine authority all teaching and commands that were connected with them. These truths of the gospel

being received, they *effectually* worked in the heart to *turn* them from the power of Satan to God.

These Gentiles *heard* the teaching of Paul with their ears, and understood with their heart (believed). When they understood with their heart (*believed*), their eyes were opened. They, seeing their lost condition, and believing in the ability of the Lord to save them, *turned* to the Lord *by obeying* him in baptism. The divine order of conversion, in all the cases that have been noticed in this chapter, has been in harmony with the theory of conversion as plainly set forth by Jesus Christ in Matt. xiii. 15, which has been specially noted :

1. The apostles preached the gospel.
2. The sinner heard the gospel.
3. The sinner who heard with a *good and honest heart*, believed.
4. The sinner, believing (turned), was baptized.

In all these cases of conversion, there is not an intimation of the sinner being converted by the immediate impact of the Spirit, coming in contact with the heart of the sinner. And there is no intimation of the evangelists ever calling on the Lord to send down "power," or to baptize the sinner with the Holy Spirit, in order to convert him. Therefore these modern evangelists *must have "another gospel."* •

The part done by the Holy Spirit was to inspire the



apostles, so that they might preach the gospel with the Holy Spirit sent down from heaven, attesting it as of divine authority by signs, wonders, divers miracles and gifts of the Holy Spirit. "The gospel is the power of God unto salvation." It is, therefore, the power of God in order to the conversion of the sinner. And in harmony with this, says Paul to the Thessalonians (I. Thess. ii. 13): "For this cause also thank we God without ceasing, because, when ye received the word of God which ye heard of us, ye received it not as the word of men, but, as it is in truth, the word of God, which effectually worketh also in you that believe."

The word of God, by its mighty *spiritual* power over the spirits of men, when received into good and honest hearts, *effectually works to turn*, or convert, them from the power of Satan to God.

### *Conversion not Pardon.*

Before closing this chapter, it may be important that we notice the fact that *conversion* and *pardon* are *not* the same. Much of the teaching is so mystical that the sinner is liable to form the conclusion that conversion and pardon are one and the same. The conversion of the sinner is one part in his salvation, but *pardon* is quite another. Conversion takes place within the mind or heart of the sinner, and consists in a change of the mind,

heart, or the understanding ; therefore produces a change of the purpose and will of the sinner. This having been brought about by the *effectual* working of the power of the *word* of God in the heart, he inquires, saying, "Lord, what will thou have me do?" The Lord says to all such, speaking by the agency of the Holy Spirit through the apostles, "Reform, and be baptized for the remission of sins"—or that your sins may be blotted out of God's great book of remembrance. This done, the sinner is free from sin.

This act of pardon is not done *in* the sinner, but is an act in the mind of God in heaven. The sinner trusting in the promises of God, with full faith and confidence in his word of promise, can now rejoice in the hope of sins forgiven, and now "by a patient continuance in well-doing, seeking for glory and honor, eternal life."



## CHAPTER XVI.

### “ASSURANCE OF PARDON.”

Those who advocate the immediate and direct impact of the Holy Spirit in the conversion of the sinner, also teach that by the same immediate impact of the Spirit God attests to the sinner the fact of his pardon and acceptance into the divine favor.

The sinner, having been assured by his religious teachers that the peculiar sensational feeling experienced by him when seeking pardon, was the Holy Spirit “witnessing to him the fact of his pardon;” therefore he often, with apparent delight, speaks of the time and place where the “Lord spake peace to *his* soul,” or the time he “*got religion.*”

The majority of those who rely upon those imaginary and sensational feelings experienced by them during their conviction and labor for “peace within,” live in continual doubt as to whether such sensational feeling was *really* the Spirit attesting *their* pardon. A great many, in their more calm and thoughtful state of mind,

conclude that it was all a deception, and bitterly condemn all religion as a fraud.

The Lord has *nowhere* in his word promised to send man any such attestation or assurance of his pardon and acceptance; therefore all this talk about immediate and direct assurance—"the witness of the Spirit within"—is a most wonderful *deception*, and tends to the approval of all spurious systems of religion.

All persons, when acting in harmony with the peculiarities of whatever *system of religion* they may have been taught, feel or experience a consciousness of approval—an "inward assurance" "that all is well." This "inward assurance"—this consciousness of feeling that God approves them—arises from their having done what they *believed* God required of them, and *not* from any immediate impact of the Holy Spirit as taught by these mystical teachers. Therefore Paul had the same *consciousness* of approval when he was doing all in his power to destroy "the faith," as when he was preaching "the faith," for the reason that he *verily* thought he "ought to do many things contrary to the name of Jesus of Nazareth."

#### *Basis of "Assurance."*

The basis of the Christian's hope and assurance rests *not* in *dreams, experiences, impulses, or imaginary feelings* but in the *truth* of the gospel. If the gospel be not of

*divine authority*, then we are all without hope, and without any knowledge of God, and without any infallible standard of right; all are out on the ocean of time, without a pilot, and know not whither we are going.

The almighty Father has given man the most *substantial* and *indisputable evidence* that his mighty hand was in connection with the giving of *the law* and the prophecies. The historical account given us by the inspired pen-men of Jesus Christ, shows most conclusively that he is a fulfillment of these prophecies, God approving of him by “miracles, and wonders, and signs,” which he did by him in the midst of the Jews, who, being moved by envy, crucified him. God raised him from the dead, and highly exalted him at his right hand; sending the Holy Spirit, assuring us of the Father’s approval and the glorification of Jesus; the ministration of the Spirit, whereby the apostles were enabled to preach the gospel with the Holy Spirit sent down from heaven, confirming it by signs, wonders, and divers miracles, and gifts of the Holy Spirit, thereby assuring us that the gospel is God’s unchangeable truth, which will live and abide forever. Therefore says Peter (II. Pet. i. 16–18): “We have not followed cunningly devised fables, when we made known unto you the power and coming of our Lord Jesus Christ, but were eye-witnesses of his majesty. For he received from God the Father honor and

glory, when there came such a voice to him from the excellent glory, This is my beloved Son, in whom I am well pleased. And this voice which came from heaven we heard, when we were with him in the holy mount.” Therefore the sinner, having full faith and confidence in the divine authority of the Lord Jesus Christ, and the *truth* of the gospel, hears the commands, promises and threatenings made known therein. He therefore fears his threatenings, obeys his commands from the heart, and relies with full *confidence* on his promises. When the Lord Jesus Christ says: “He that believeth (the gospel) and is baptized, shall be saved” (Mark xvi. 16), he believes the Lord will *do* just what he *promises*. Again Jesus said to the apostles: “He that heareth you, heareth me” (Luke x. 16). Also (John xx. 23), “Whosoever sins ye remit, they are remitted unto them; and whosoever sins ye retain, they are retained.” Therefore, when Peter says to the believer, “Repent and be baptized, for the remission of sins,” he takes God at his word—repents, and is baptized, for the remission of his sins, believing with all his heart that the promises of God are *sure* as *he* is *able* to *fulfill* them. Says Paul: “For all the promises of God in him are yea, and in him Amen, unto the glory of God by us” (II. Cor. i. 20). The man who hears the gospel with a good and honest heart, resolves to reform his life, *turns* to the



Lord, confessing with his mouth the Lord Jesus, believing in his heart that God hath raised him from the dead, and is baptized for the remission of his sins, being baptized by the authority of Jesus Christ “into the name of the Father, and of the Son, and of the Holy Spirit,” that he may be able to say, with Paul, “Know ye not, that so many of us as were baptized into Jesus Christ were baptized into his death? Therefore we are *buried with him* by baptism into death: that like as Christ was raised up from the dead by the glory of the Father, even so we also should walk in newness of life” (Rom. vi. 3, 4). For such person to *doubt* his pardon, and justification, his being an heir of God, and joint heir with Jesus Christ, is either to make *himself* a *hypocrite* or God a liar. Says John (I. John v. 10): “*He that believeth not God hath made him a liar.*”

*The Time when the Sinner is Made Free from Sin.*

Says Paul (Rom. vi. 17, 18): “But God be thanked, that though ye were the servants of sin, but ye have *obeyed* from the *heart* that form of doctrine which was delivered you. Being *then* made *free from sin*, ye became the servants of righteousness.” The central *truth* or *fundamental* facts of the doctrine, being the *death*, *burial* and *resurrection* of Christ, he therefore dies to sin (ceases to sin), is *buried* in baptism, and rises from baptism to live a new

and godly life ; he therefore obeys these facts in form, and may, therefore, be said to have obeyed from the heart the *form* of *doctrine* : this he does, relying on the promises of God. Therefore these promises of God dwelling in him, and his consciousness of obedience, give him an *infallible* “*inward* assurance” of his pardon and justification.

## CHAPTER XVII.

### “WORD AND SPIRIT CONJOINTLY.”

Many teachers of theology claim that in conversion, assurance of pardon, comforting and guiding of the saint, the word and Spirit act or *operate conjointly*, or unitedly, upon the heart of the individual; therefore, in harmony with this theory, we hear them sing, “By thy *Word* and *Spirit* guide me.” Some of them declare most emphatically that they “have no more faith in the word-alone theory” than in the “faith-alone theory.” The majority of Christian men who advocate this theory so *earnestly*, are good and earnest men, and many of them are close students of the Bible, and are both strong advocates of the *power* of the gospel and close adherents to the word of God. Therefore their theory of “Word and Spirit conjointly” should have by us the most *careful* and *thoughtful* consideration, that we may ascertain whether their theory is sustained by Scriptural facts and statements, or whether the Scriptures teach that the Word of God has *embodied within itself the inherent* power ordained of God for the purpose of *quicken*ing the

sinner into spiritual life, bringing him into a state of *sanctification*, justification; guiding, directing and comforting him through the Christian life.

The passages of Scripture that these advocates produce as proof of their theory of "Word and Spirit" conjointly, are a *few* of the same texts that are used by the advocates of the theory of the immediate and direct impact of the Spirit in conversion and sanctification—texts of Scripture which refer to the *miraculous power of the Spirit* in making known the gospel and confirming it, which existed during the apostolic age, and *ceased* when the gospel had been made known and confirmed, and the church established—as has been shown in previous chapters. These supernatural manifestations that existed and accompanied the proclamation of the gospel and the establishment of the church during the *creative* period, were to continue, says Paul: "*Till we all come in the unity of the faith, and of the knowledge of the Son of God, unto a perfect man, unto the measure of the stature of the fulness of Christ, that we henceforth be no more children, tossed to and fro, and carried about with every wind of doctrine, by the sleight of men and cunning craftiness, whereby they lie in wait to deceive; but speaking the truth in love, may grow up into him in all things which is the head, even Christ*" (Eph. iv. 13–15). Paul also (I. Cor. xiii. 8) says in speaking of these

supernatural agencies, "They shall cease." They tell us the miraculous, the *extraordinary manifestations*, ceased; but the "*Holy Spirit* continues."

Says R. Richardson, "Office of the Holy Spirit," p. 169: "Those powers were temporary, but the Spirit permanent; the unity it establishes and the precious fruits it bears in the Christian life, so incomparably greater than supernatural gifts, being required throughout the ages as the very substance and design of the gospel."

What these men call "powers" (the miraculous gifts), were *the manifestation* of the "indwelling of the Spirit;" and their declaration that these powers ceased but the Spirit was to continue to dwell in the Christian, to assist, guide and comfort him, is simply assertion, without any Scriptural proof. The *precious fruits* which they ascribe as evidence of the *indwelling* of the "Holy Spirit," is also a figment of their own minds, and is not in harmony with the teaching of the Scriptures, as we shall show before closing this chapter.

Again: All this talk about the *extraordinary* and the ordinary indwelling of the Spirit, is an *invention* of their own, for the purpose of bracing up their mystical theory of "religion." All spiritual power or influence not embodied in the gospel, and not put forth by means of the word of truth, must *certainly* be *extraordinary*. In the

proclamation of the gospel and establishment of the church during the apostolic age, the Holy Spirit accompanied the work. Therefore says Paul (I. Thess. i. 5): "For our gospel came not unto you in word only, but also in power, and in the Holy Spirit, and in much assurance." In the beginning the apostles "preached the gospel with the Holy Spirit sent down from heaven" (I. Pet. i. 12). "God also bearing them witness, both with signs and wonders, and with divers miracles, and gifts of the Holy Spirit, according to his own will" (Heb. ii. 4). Therefore we might say that the Lord Jesus Christ sent forth the gospel to the nations "in power, and in the Holy Spirit, and in much assurance."

The "power of the Holy Spirit" was necessary to enable the apostles to preach the gospel with *infallible correctness*. The much assurance was the result of *signs* attending their work, whereby *the people* were *assured* that the hand of the Lord was with them, and gave the apostles a favorable hearing, they receiving the words spoken by these apostles as being the word of God, and not the word of man. Says Paul (I. Thess. ii. 13): "For this cause also thank we God without ceasing, because, when ye received the word of God which ye heard of us, ye received it not as the word of men, but, as it is in truth, the word of God, which effectually worketh also in you that believe." The *Holy Spirit* worketh in these Thes-

salonians and reformed them; but *not* by working conjointly with the word. The Holy Spirit *did* the *work* by *means* of the words spoken by the apostles, which *they* were inspired to speak with the Holy Spirit sent down from heaven. The word being received as the word of God, and not the word of man, it exercised a powerful *spiritual* influence over the hearts of these Thessalonians, to turn them from the power of Satan unto God, and to direct and guide them into a life of holiness. That which did the *effectual* work in these Thessalonians is *ascribed* to the word. The apostles having preached the gospel with the Holy Spirit sent down from heaven, the Lord having confirmed it with signs following, the gospel—the word of God—having been thus made known, *comes* to *all men* in “much assurance.” All men should therefore hear the gospel with good and honest hearts, as being the word of God, and not the word of men. When so received, it of *itself*, contains the *inherent spiritual power* to change and purify the heart of man, lead, guide, and comfort him through life.

*The gospel—the word of truth—is the medium by which God puts forth that spiritual power and influence necessary to convert, change the heart, or spiritual nature, from the love and practice of sin to the love and service of God, brings man into a state of justification and holiness,*



guides and instructs him in righteousness, and perfects him in the divine life.

The heavenly Father made man in his own image and likeness, endowing him with intellectual faculties, reasoning powers of mind, volition, and will-power; therefore man has power to *obey* or disobey, honor or dishonor, his *Maker*. This spiritual and intellectual nature dwells in a physical body, and is accessible only through the medium of the senses—usually the eye or the ear. Therefore, in order that God might exercise a moral or spiritual power and influence over the heart and spirit of man, he addresses him in *words* which embody his *spiritual thoughts*; these, man must hear with a good and honest heart; and thus these spiritual thoughts of God enter the heart of man, and come in *contact* with the spiritual nature of man, and by this means exercise a spiritual power and influence over the *spirit* of man to lead and guide him in the path of peace and holiness. If man closes his *eyes* or stops his ears, then there is no method by which God can exercise moral or spiritual power to reform him. Jesus Christ *recognized this principle* when he declared the Jews had closed their eyes and stopped their ears, lest they should turn and be healed.

The object of the Christian religion is to reform man, bring him back from his fallen condition, and reinstate him in the favor of God, and save him in heaven.

The spiritual nature and the understanding of man is that which controls the conduct and life of the man; therefore the understanding, heart, and *spiritual* nature of man, must be operated upon, and his spirit be brought under *spiritual* influence, so as to move him into the path of duty. The only way that one spirit can lead, guide, or direct another spirit, is by an influence put forth by a transmission of intelligible ideas, which we call moral influence. Ideas are transmitted from one spirit or mind to another, by words or intelligible signs. And it is in this way that mind operates upon mind, or spirit operates upon spirit. Therefore we conclude that *all the converting, sanctifying, assuring and comforting power of the Holy Spirit is embodied in the words of the gospel*, which the apostles preached with the Holy Spirit sent down from heaven—that all the *spiritual power* essential to reform man, instruct him in righteousness, guide and direct him in a spiritual and godly life, and perfect him as a son of God, is embodied in the divine record.

For men to talk about the “*word*” as not being *sufficient*, and declare that *they* “want something more than the *mere word*,” is for them to *manifest* the spirit of a Jew—“for the Jews require a sign.” They “always *resisted* the Holy Spirit” by resisting the teaching of God’s word (Acts vii. 51). All this *talk* about the “*mere*

*word*," and "the *word* not being sufficient," and "wanting something *more* than the word," shows a want of faith and confidence in the word given.

We hear some of them say: "We have full confidence in the word; but then *we* think the Holy Spirit himself, personally, in some unexplainable way, is present with the word, and when the Christian receives the word, he receives the Holy Spirit, and that the Holy Spirit dwells in the Christian to assist, and comfort, and enable him to bear the fruit of the *Spirit*." When they are called on to explain *how* the Spirit is present with the word, or how they know *themselves* to be in possession of the Holy Spirit, they usually refer to some fact in nature, saying, We know such to be so; but then no one can explain how or why. They simply confess that they are contending for something they do not understand, and are in the "mists" in regard to the matter of *spiritual* influence. They have, at some time, been subject to teaching that caused them to form opinions, that are not susceptible of proof or explanation, and are therefore doubtful.

*"How Spiritual Influence Accompanies the Word."*

Why is the book called the Bible better than any other book? Like all other books, it is composed of paper and ink. But why is it that all *good* people are

anxious that everybody should have a copy of the Bible? And why are they so interested in sending this book to all uncivilized nations? Why is it that all the good fathers and mothers so earnestly persuade their children to read the Bible, and obey its precepts? Why is it that all great and good men of all ages have been readers of the Bible? We answer, Because it contains a message from God to man, making known the origin and final destiny of man, *accompanied* with that counsel that may make him happy, both in time and eternity.

"God is a Spirit"—therefore a message from God must necessarily be a *spiritual message*. This *spiritual message* is composed of spiritual thoughts, or spiritual ideas, which are expressed in words. Then, in agreement with this, says Jesus Christ: "The words that I speak unto you, they are spirit and they are life." See John vi. 63. The words carried the spiritual thoughts of God to the spirits of men. Words are the pictures of thought, the spoken *sign* of an *idea*; words are the vehicle used to carry or convey thoughts or ideas from one mind to another—from the spirit of one man to the spirit of another; and in this way one man's spirit operates upon the spirit, or spirits, of other men morally. So the heavenly Father operates and influences man morally, by placing his spiritual thoughts in the *understanding* or *heart* of man, where they come in contact

with the spirit of man. This the Lord does by means of the gospel, which the apostles were empowered to preach with the Holy Spirit sent down from heaven, proclaiming the word in the "*tongues*" of the nations. In all the *words* of God are *embodied spiritual thoughts*. These *spiritual thoughts*, received into a *good and honest heart*, entering "down deep" into the understanding, thereby coming in *contact* with the *spiritual* nature of man, exercise a "*spiritual power and influence*" over the heart and spiritual nature of man; "he, *understanding* with his *heart*," turns into the path of duty. Hence, in due time these *spiritual thoughts* lodged in this *good and honest heart* by means of the "word," will bring forth *fruit* with patience," such as "love, joy, peace, long-suffering, gentleness, goodness, faith, meekness, temperance," together with all the "peaceable fruit of righteousness"—"thirty, sixty, and one hundredfold." *Let no man think we are underrating the power of God*, when we argue that God operates upon the *spirit* of man *morally*, as one man operates upon the *spirit* of another man *morally*. Says the prophet Isaiah (i. 18): "Come, now, and let us reason together, saith the Lord."

Do we not often see one man, by his words and arguments, exercise a power and influence over the hearts and spirits of the men of an entire State—sometimes over an entire nation—and create in them a *desire* to

carry into *effect* the *spirit* of the *speaker*? And is it not *true* that there is no man so great and powerful but that the greatness and power of God is as far *above* him as the *heavens* are *higher* than the earth? Then the *word* of God should *strike* man with mighty power; and so it *must* the man who believes it, and truly apprehends the *source* from which it came.

In the proclamation of the gospel, the Holy Spirit took the *thoughts* of the Lord, and gave *these spiritual thoughts* to the *apostles*, who proclaimed them to the people, or published them to the world. In agreement with the above, Jesus says: “He shall glorify me; for he shall take of mine, and shall declare it unto you” (John xvi. 14, R. V.). And in harmony with this, says Paul: “Which things also we speak, not in the words which man’s wisdom teacheth, but which the Holy Spirit teacheth” (I. Cor. ii. 13). The gospel, then, is the *embodiment* of God’s *spiritual thoughts* to man, having been made known with the Holy Spirit sent down from heaven. Therefore says Paul: “I am not ashamed of the gospel of Christ: for it is the power of God unto salvation to every one that believeth; . . . for *therein* is the righteousness of God revealed from faith to faith.” See Rom. i. 16, 17. Again: “But the righteousness which is of faith speaketh on this wise, Say not in thine heart, Who shall ascend into heaven?

(that is, to bring Christ down from above:) or, Who shall descend into the deep? (that is, to bring up Christ again from the dead). But what saith it? The *word* is nigh thee, even in thy mouth, and in thy heart; that is, the word of faith, which we preach" (Rom. x. 6-8). The above Scriptures teach *clearly* and *positively* that we need not call *Christ* (or the Holy Spirit) down from above—that we need not *seek high or low* for *saving power*. God's saving power is embodied in the gospel, and "the *word* is nigh thee; that is, the word of faith preached by the apostles."

*The "Word" Sufficient.*

1. The *word* is that which the preacher must preach. "I charge thee therefore before God, and the Lord Jesus Christ, . . . preach the word" (II. Tim. iv. 1, 2). Why preach the *word*? "It is the incorruptible seed"—"the *word* of God, which liveth and abideth for ever. For all flesh is as grass, and all the glory of man as the flower of grass. The grass withereth, and the flower thereof falleth away: but the word of the Lord endureth forever. And this is the word which by the gospel is preached unto you." See I. Pet. i. 23-25. "It is the power of God unto salvation" (Rom. i. 16). It is the *seed* of the kingdom. Read Matt. xiii. 18-23; Luke viii. 11-15.



2. The *word* is that by which the Christian is *begotten, generated*, or the sinner made spiritually alive, or a believer in Christ as the Son of God. “Of his own will begat he us by the word of truth” (Jas. i. 18). “Being begotten again, not of corruptible seed, but of incorruptible, by the word of God” (I. Pet. i. 23). Read I. Cor. iv. 15; Psa. cxix. 50.

3. The *word* is the Christian’s infallible guide. “Through thy precepts I get understanding; therefore I hate *every false way*” (Psa. cxix. 104). “Thy *word* is a lamp unto my feet, and a light unto my path” (Psa. cxix. 105). “The entrance of thy words giveth light; it giveth understanding to the simple” (Psa. cxix. 130). Read Jas. i. 21–25; II. Tim. iii. 16, 17.

4. The *word* is that by which the Christian must examine himself. “The word is living and powerful, . . . and is a discerner of the thoughts and intents of the heart” (Heb. iv. 12).

5. The *word* is the Christian’s *weapon* of warfare. Take “the sword of the Spirit, which is the word of God” (Eph. vi. 17). The *word* is that which the Saviour used in putting the devil to flight. See Matt. iv. 10. “Is not my word like as a fire? saith the Lord; and like a hammer that breaketh the rock in pieces.” (Jer xxxiii. 29).

6. The *word* is the Christian’s basis of hope. “I

hope in thy word." See Psa. cxix. 114-147. "Wherefore comfort one another with these words." See I. Thess. iv. 18. Read Rom. xv. 4.

7. The source from which the Christian receives spiritual light. "That was the true light that lighteth every man that cometh into the world" (John i. 9). "The entrance of thy word giveth light" (Psa. cxix. 130).

8. The *word* the bread of life. Read Matt. xv. 4; John vi. 58; Jer. xv. 16.

9. The *word* embodies all the *spiritual* food necessary to the development and *perfection* of the Christian." "All Scripture is given by inspiration of God, and is profitable for doctrine, for reproof, for correction, for instruction in righteousness: that the man of God may be perfect, thoroughly furnished unto all good works" (II. Tim. iii. 16, 17).

The Scriptures instruct man in right-doing, and perfect him in the divine life, in case man will be *controlled* by their teaching. The Lord has made man active and free ("*not passive*"); has placed the light of his eternal truth before him, assuring him of its all-sufficiency to lead, guide, and direct in the strait and narrow way that leads up to that house not made with hands, eternal in the heavens. Man, being active and *free*, has power to follow *the light* of truth, which will lead and guide

him up to that beautiful city, the home of the blest. The Lord has also left man free to follow impulses, visions, dreams, and the imagination of his own deceptive heart (all of which have often made void the word of God), which will lead him down, *down* to misery, destruction and eternal woe.

The *word of truth* is God's *perfect* gift to man. It is God's mighty moral lever, by which He raises man from the lowest depths of *sin* and *degradation*, and elevates him to the highest pinnacle of heavenly bliss. It is the *mighty power* that makes the wilderness blossom as the rose, and this world a paradise for man.



## CHAPTER XVIII.

“BY ONE SPIRIT ARE WE ALL BAPTIZED INTO ONE BODY.”

I. Cor. xii. 13.

We give special attention to the above passage of Scripture, for the reason that it is one of those favorite passages that have been thought to be conclusive proof that Holy Spirit baptism inducted the sinner into the kingdom of Christ. That this text has any reference to the induction of persons into the body of Christ, or the kingdom, by Holy Spirit baptism, we are confident is a great mistake, for the reason that all scriptural facts show that Holy Spirit baptism was never designed for any such purpose.

Just before Jesus ascended to heaven, he promised the apostles that they should be baptized with the Holy Spirit in a few days; that they should receive power after that the Holy Spirit came on them; that then they should commence the work of preaching the gospel, or testifying of him, they, being empowered by the Holy Spirit, would be infallible witnesses. Then Holy Spirit

baptism was not to induct the apostles into the kingdom, for they *were already* the charter members of the kingdom, or body of Christ, but to *inspire them*, and *seal their authority* as the ambassadors of the Lord Jesus Christ, to open up the kingdom, and make known the conditions of citizenship and establish the church.

The next and *only* additional case of Holy Spirit baptism took place at the great Gentile city of Cæsarea, at the house of one Cornelius, just before the induction of Cornelius, his kinsmen and near friends, into the kingdom, a history of which is given in the tenth chapter of the Acts of the Apostles. The facts in this case clearly show that Holy Spirit baptism was not for the purpose of inducting these Gentiles into the kingdom or body of Christ, but was for the purpose of giving evidence, or showing to the Jews that the Gentiles were entitled to the blessings of the kingdom, and were to be inducted into the kingdom upon the same terms as the Jews. By the baptism of the Holy Spirit on this occasion, the Lord gave *evidence* to *all men* that God put no difference between the Jew and the Gentile, and assured Peter that it was his duty to receive them into the *one body*, the same as he had formerly received the Jews. Then says Peter: "Can any man forbid water, that these should not be baptized, which have received the Holy Spirit as well as we? And he commanded them to be baptized

in the name of the Lord (Acts x. 47, 48), inducting *them* into the kingdom, the same as the Jews. In Acts xv. 8, 9, Peter says: “And God, which knoweth the hearts, bare them witness, giving them the Holy Spirit, even as he did unto us; and put no difference between us and them, purifying their hearts by faith.”

Again (Acts xi. 15) says Peter: “And as I began to speak, the Holy Spirit fell on them, as on us at the beginning.” By this baptism of the Holy Spirit, and their speaking in tongues, as at the beginning on Pentecost, Peter is convinced of their right to the blessings of the kingdom, and they are inducted by baptism, the same as the Jews on Pentecost, and the kingdom opened up to Gentiles, and the question *forever settled* that God put no difference between Jew and Gentile; but the heart of each *must* be purified by the same system of faith—the one “common salvation.”

In the history of the conversion of the Samaritans, and the impartation of the Holy Spirit to them, the facts show that the Holy Spirit was not received by them for the purpose of inducting them into the kingdom, for it is said: “When they believed Philip preaching the things concerning the kingdom of God and the name of Jesus Christ, they were baptized, both men and women.” See Acts viii. 12. Therefore these Samaritans, having believed and been baptized, were in the



kingdom before Peter and John came down to Samaria and "prayed for them, that they might receive the Holy Spirit; . . . then laid they their hands on them, and they received the Holy Spirit." See Acts viii. 15-17.

Again: in the case of the twelve disciples at Ephesus, the testimony shows that the Holy Spirit did not come on them for the purpose of inducting *them* into the kingdom, or body of Christ. When these persons heard the preaching of Paul, "they were baptized in the name of the Lord Jesus." They, having been baptized in the name of the Lord Jesus, were inducted into the body of Christ, after which Paul laid his hands on them, and the Holy Spirit came on them. See Acts xix. 4-6.

The commission under which the apostles performed their labors, said: "Go ye, therefore, and teach all nations, baptizing them in [into] the name of the Father, and of the Son, and of the Holy Spirit." See Matt. xxviii. 19. All thus taught and baptized, were brought under the combined authority of Father, Son, and Holy Spirit; and having put on Christ by baptism, were in the body of Christ, or the kingdom. Therefore, these persons did not receive the Holy Spirit to induct them into the body of Christ. The apostle Paul conferred the Holy Spirit upon these persons, that he might show his *power* and authority as an apostle, and establish these persons in

the faith, and, by the sign of their speaking in tongues, show the unbeliever that the hand of the Lord was in the work, and that they were the servants of the Lord.

In I. Cor. xii., where Paul is treating of spiritual gifts, and while he admits that some of these are preferable to others, and are more to be desired, yet he declares that they are all necessary in order to the perfection of the body. The apostle, by the figure of the human body, shows that the church, or body of Christ, is made up of parts, and that it takes the several parts to make the whole body. It is in this connection that he says: “By one Spirit are we all baptized into one body.” The apostle, in this instance, uses the word “baptize” metaphorically, in allusion to all being formed or built up into one body by the aid of these spiritual gifts, which were imparted to the primitive church by the *baptism* of the Holy Spirit on Pentecost, by which the gift of tongues was imparted to Jews, and a like baptism of the Holy Spirit at the house of Cornelius, where the like gift of speaking with tongues was imparted to the first Gentile converts, by which Jew and Gentile were formed into one body, *the line of prejudice being obliterated by the baptism of the Holy Spirit*; and many of the primitive Christians having these gifts abundantly bestowed upon them, in order to establish them in the faith, and edify and build them up to a “perfect man,

unto the measure of the stature of the fulness of Christ"—and this all by the same Spirit. Truly might Paul say, speaking *figuratively*, "By one Spirit are we all *baptized into one body.*"

Many good critics have understood Paul, by this Scripture, to declare that it was "by the direction of one Spirit" that we were all baptized into "one body," as the Spirit directs, or teaches, by the tongues of the apostles.

While it is true, in *fact*, that it is by the *direction* of one Spirit that all are baptized into one body, that is not what Paul has before his mind in the text in question, as is evident from the context, which does not harmonize with such conclusion, as Paul is talking about the formation and perfection of the body by means of the miraculous gifts, which had been imparted to them in such way as the "manifestation of the Spirit was profitable to all," in order to the building up and perfection of the one body in Christ.

## CHAPTER XIX.

“THE LORD’S MESSENGERS NOT THEIR OWN WITNESSES.”

We have, in this present century, a great variety of religion, with many different forms of worship, all claiming divine authority for their existence and manner of worship, and most of them claiming to have “the Holy Spirit,” in some way, assisting, guiding, assuring, and comforting them as the children of God. Many of their preachers and teachers make very loud pretensions as to the “Lord having ‘specially called them into the work of preaching, by the immediate and direct agency of the Holy Spirit”—“that the Lord, by the direct agency of the Holy Spirit, so enlightens their understanding as to enable them to clearly understand the Scriptures.” And many of them claim “that the Holy Spirit directly guides them into what they utter in their public discourses.”

A very *noted* and popular evangelist, who has traveled extensively in Indiana and other States, when preaching in the *hearing* of the writer, said: “When

the Lord called me to preach, he made an open Bible, with raised letters, to appear on the wall [at the same time pointing to the side wall of the church], and I was made to understand more of the Bible in a moment of time, than I could have learned in years of study."

We should *not* notice so "*wild* and fanatical" a statement, were it not that often at a single meeting of a few weeks, this evangelist reports hundreds as having been converted; and their "tent meetings" are often said to have been attended by thousands; and a very large number of those who attend these meetings *actually believe* the evangelist to be called of God, and greatly assisted by the Holy Spirit.

How *inconsistent* to suppose that the Lord would call one man, and so enlighten his understanding with the Holy Spirit that he would understand the Bible to teach "Calvinism," and another "Arminianism," and others, to represent many of the different branches of these two principal systems—systems of religion in antagonism with each other—hence, by his Holy Spirit, assist in building up great, contending parties, at war with each other, after he himself has declared "there should be "*one fold and one shepherd*," and the adherents of these systems each claiming to have the Holy Spirit attesting their being the children of God, and comforting them in their religious life! This *entire claim* of a special

and direct call to the ministry, and the Holy Spirit assisting them by immediate and direct agency, and the Holy Spirit directly attesting their sonship, is all their own assertion, and *they* alone are their "*own witnesses.*" They can produce no evidence of the truth of their statements. But then they claim *honesty* of purpose, and claim to be truthful, and they declare that they know that the Lord has done all this for them by the Holy Spirit; and in view of *their* "*honesty,*" we should take their *word* in regard to these matters of spiritual assistance and comfort they enjoy. That the *majority* of *all* these religionists are honest in their purpose, there can not be the least doubt. But that is no evidence that all they state in regard to what the Lord has done for them, by the *immediate* and *direct agency* of the Holy Spirit, is true. They feeling a consciousness *that they have* God's approval, is *evidence* that they have honestly been trying to do what they have been taught and *believe* to be the *will* of the Lord. And this is why the disciples of each party enjoy this *feeling* of consciousness of God's approval—because each has done what he has been previously taught and has believed to be necessary in order to the approval of the Lord.

But for *us* to accept their feeling of consciousness as evidence of God approving them, would be to have God *approve* all the *false* religions in the world, no difference

how *antagonistic* they might be with the *religion ordained* by Jesus Christ. *These visionary persons are simply the victims of the imagination and deception of their own hearts, of which Mormonism is a full-grown specimen. "This religion of fanaticism" had its origin in, and has been propagated by this same hallucination of an excited imagination that sees visions and experiences wonderful impressions, which they, like many others, attribute to the inward work of the Holy Spirit upon their heart or spiritual nature. The same is true of the majority of all spurious systems of religion.*

The Lord has ordained *one system of religion (not many systems)*—a system adapted to all nations, a system by which he purposed to unite into *one body* all the nations of the earth under one head—one *Supreme Lawgiver*. This Supreme Lawgiver has revealed his *formulated will or law, to men, through chosen men, attesting their call and the divine authority of what they taught. But these modern "so-called" teachers, and those making such high claims to divine communication, are their "own witnesses"—the witnesses of the deceit of their own heart.*

We can not accept their imaginary revelations as being divine, since we know that mankind are easily deceived, and that it is *unwise* for man to trust in his *own heart* in matters which pertain to his *eternal destiny*. The



heavenly Father has *warned* men of the *folly* of *trusting* in *their own heart* (or consciousness), as the Holy Spirit saith, by the mouth of the prophet Jeremiah: "The heart is deceitful above all things, and desperately wicked; who can know it?" (Jer. xvii, 9). Again, by Solomon: "He that trusteth in his own heart is a fool" (Prov. xxviii. 26).

The great God that made man, and desires his welfare and happiness, both in time and eternity, never intended man should be imposed upon in religious matters, or that which pertains to his happiness, either in time or eternity, by fanatics, or *self-deluded* teachers; and when or wherever man *suffers himself* to be imposed upon by *enthusiastic fanatics*, teaching for *doctrine* the *imagination of their own hearts* and the commandments of men, the *fault* is within himself, and is *no fault* of the Lord's divine arrangement.

In all ages there have been men rising up among the people as teachers, claiming that *they* had received a message from the Lord—they following some *dream*, *impulse* or *impression*, the *imagination of their own hearts*—and going forth claiming to be *teachers*, "called and sent of God." This has not been peculiar to the nineteenth century nor to the Christian dispensation. The same things existed during the prophetic age. Hear the prophet Jeremiah, speaking in reference to a class of

teachers that existed in that age: "*They speak a vision of their own heart, and not out of the mouth of the Lord. . . . I have not sent these prophets [teachers], yet they ran; I have not spoken to them, yet they prophesied [taught]. But if they had stood in my counsel, and had caused my people to hear my words, then they should have turned them from their evil way, and from the evil of their doings. . . . Yea, they are prophets [teachers] of the deceit of their own heart.*" See Jer. xxiii. 16-26. See also ver. 17: "*They say unto every one that walketh after the imagination of his own heart, No evil shall come upon you.*"

In reference to a similar class of religious teachers who trusted in the imagination of their own heart, hear the Holy Spirit by the mouth of Isaiah (xliv. 9): "*They are their own witnesses.*"

The Almighty Father, the maker of man, never permitted a messenger sent by him with a message to man, to be his *own witness alone, without God's own confirmation by miraculous attestation*; but in all ages, when the Lord sent a message, he so *attested* it that man had no excuse for not believing and obeying him. He therefore leaves man no excuse for disobedience; hence punishes him for disobedience.

For mankind to suffer themselves to give heed to these teachers of to-day, that follow the impulse of their

hearts or the impressions and imaginations of their own mind, as being revelations from God, by means of the Holy Spirit, is to suffer themselves to be led into the most egregious errors; and they who follow their *own* impulses, imaginations and impressions, as being wrought by the "silent teaching of the Holy Spirit in the heart," are not only liable to be led into great error, but into the most *abominable acts* in the name of religion. The worst of crimes have been committed in the name of religion, by those who have been taught that impressions and impulses felt in the heart were a revelation from God by the Holy Spirit. Guiteau claimed to have acted by order of revelation in murdering President Garfield. Again, that father and mother of Pocasset, Massachusetts, claimed to have acted in obedience to revelation, when they murdered their little three-year-old child. Instances in great numbers might be given of all shades of crime, where persons have been prompted by *impressions*, supposed by them to have been the effect of the "silent teaching of the Spirit" in the heart. *Truly* did Jeremiah say: "The heart is deceitful above all things, and desperately wicked; who can know it?"

*God's Messages always Attested.*

When the Lord determined to bring the children of Israel from under the oppression of Pharaoh, he called

Moses, and gave him the message to both Israel and Pharaoh, attesting it by miraculous evidence, and so empowering Moses that he was able to give *divine assurance* to both Israel and Pharaoh that he was acting by command of God, and that the message announced by him was by the authority of the Lord, and was no *dream*, vision, or imagination of his own conception. Without such evidence, Moses said to the Lord: "Behold, they will not believe, nor hearken to my voice." Read Ex. iii., iv.

After Israel had been brought out from under the oppression of Pharaoh by God's mighty hand, and the time had come when it was necessary to make known the law essential to govern and constitute them a peculiar people, the law was made known at Mount Sinai, *amidst wonderful demonstrations*, attesting the fact that the law was of divine authority. "There were thunders and lightnings, and a thick cloud upon the mount, and the voice of the trumpet exceeding loud; so that all the people that were in the camp trembled. . . . And Mount Sinai was altogether on a smoke, because the Lord descended upon it in fire; and the smoke thereof ascended as the smoke of a furnace, and the whole mount quaked greatly." See Ex. xix. 16-18. During the prophetic age, when the Lord wished to make known a message to the people, he made choice of

holy men as his servants, who were "moved by the Holy Spirit" to speak and announce the message, the Lord attesting the fact of their being his chosen teachers by *miraculous* evidence, and thereby attesting the message as of divine authority. As, *e. g.*, Elijah raising from the dead the widow's son: "And the woman said to Elijah, Now by this I know that the word of the Lord in thy mouth is truth." Also when the Lord sent fire from heaven in answer to the prayer of Elijah, and consumed the sacrifice and altar in the presence of "Baal's prophets" and the people, and thereby assured them that Elijah was his servant, and had "done all these things at his word." Read I. Kings xvii., xviii.

The principle stands out clearly in the Scriptures, that we should not accept the teaching or testimony of any individual in regard to things they may claim that God has revealed to *them*, which they teach, upon their own testimony of its being a revelation from the Lord, as *such* persons "*are their own witness*" alone, and may be following the *deceit* of their own hearts. The language of Jesus, as recorded by John (v. 31), seems to harmonize with the above statement, where he says: "If I bear witness [testimony] of myself, my witness [testimony] is not true." "The same works that I do, bear witness [testimony] of me" (ver. 36)—that is, if all the testimony or evidence you have of me being the

Son of God and a messenger from heaven, is my own, you should not accept it, as I would be my *own* witness alone; and God always *attests his* messengers. "The same works that I do bear witness of me, that the Father hath sent me" (ver. 36).

And, in like manner, when the apostles were sent forth to proclaim the gospel, they were not only empowered by the Holy Spirit to preach the word with infallible correctness, but the Lord was with them in the *power* of the Holy Spirit, *confirming their teaching* "by signs and wonders, and with divers miracles, and gifts of the Holy Spirit, according to his own will" (Heb. ii. 4), leaving no room for any one to be deceived by false teachers, preaching the imagination of their own hearts. These apostles have made known the Lord's *final formulated will*, sealing it with heaven's seal, closing up with the declaration, "If any man shall add unto these things, God shall add unto him the plagues that are written in this book: and if any man shall take away from the words of the book of this prophecy, God shall take away his part out of the book of life, and out of the holy city, and from the things that are written in this book" (Rev. xxii. 18, 19).

This revealed will is so plain, when *properly divided*, that it needs no aid of the Holy Spirit to enable man to understand it; and it is so powerful, when received into

the heart of a good and honest hearer, that it needs no direct work of the Spirit to make it effectual.

Men have always been inclined, in the imagination and deceit of their own hearts, to wander away from the law of divine authority, inventing systems of their own devising, by perverting the law given them; and then continue in their perverted systems, *refusing to hear* and learn the *law* of the Lord.

Hear Paul, when writing to the church of God at Rome. Speaking of the Jews, he says: "For I bear them record that they have a zeal of God, but not according to knowledge. For they, being ignorant of God's righteousness; and going about to establish their own righteousness, have not submitted themselves unto the righteousness of God" (Rom. x. 2, 3).

If men, during the apostolic age, went about with zeal for God, trying to establish *their own theory* of righteousness, or *their own plan* of saving sinners, may we not safely conclude that there may be a great many more, in this age, going about with great "*zeal for God,*" "*not according to knowledge,*" trying to establish *their own righteousness*, or *their own plan* of saving sinners? They, being ignorant of God's righteousness, have not submitted *themselves* unto the righteousness of God, or God's plan of saving sinners.

Every theory of righteousness, or plan of saving sin-



ners, not in *harmony* with that made known in the gospel of Jesus Christ, is *another plan*, and must be another gospel. "But though we, or an angel from heaven, preach any other gospel unto you than that which we have preached unto you, let him be accursed" (Gal. i. 8).

God's plan of righteousness, or *his* plan of saving sinners, is revealed in "*the* gospel." Hear Paul: "I am not ashamed of the gospel of Christ: for it is the power of God unto salvation to every one that believeth. . . . For *therein* is the righteousness of God revealed from faith to faith." See Rom. i. 16, 17. Therefore God has a revealed plan of righteousness, or a revealed plan of saving sinners, which is made known in the gospel, sometimes called "the great salvation; which at the first began to be spoken by the Lord, and was confirmed unto us by them that heard him"—sometimes called "the faith," of which Jesus is said to be the "author and finisher."

This grand system of *faith* and *righteousness* nowhere authorizes men to call the Lord, the Holy Spirit, saving, or converting power, sent down from heaven. Hear Paul (Rom. x. 6, 7): "But the righteousness which is of faith speaketh on this wise, Say not in thine heart, Who shall ascend into heaven? (that is, to bring Christ down from above:) Or, Who shall descend into the deep? (that is, to bring up Christ again from the dead).

But what saith it? The word is *nigh* thee, even in thy mouth, and in thy heart: that is, the word of faith, which we preach." The apostle Paul certainly teaches, in the foregoing Scriptures, that it is *wrong* for men to be calling Christ the Holy Spirit, or converting power sent down from heaven; and as a reason they should not do so, "*the word is nigh*"—the "*the word of faith*" preached by the apostles.

Then let men *cease* trying to establish *their own* theory of righteousness, or plan of saving sinners; let them *cease* calling on God, Christ, the Holy Spirit, converting power, or assuring and pardoning power, to come down from heaven. Let them *remember* that the Holy Spirit, by the mouth of the apostle Paul, says: "Say *not* in thine heart, Who shall ascend into heaven? (that is, to bring Christ down from above). . . . The *word* is *nigh* thee, even in thy mouth, and in thy heart: that is, the *word* of faith, which we preach." No occasion now of seeking high or low for the saving power—"the *word of reconciliation is nigh*." "Receive with meekness the engrafted word, which is able to save your souls" (Jas. i. 21). We will close this chapter in the language of Solomon: "Let us hear the conclusion of the whole matter: Fear God, and keep his commandments: for this is the whole duty of man" (Eccles. xii. 13).



## APPENDIX.

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### “ONE LORD, ONE FAITH, ONE BAPTISM.”

The advent of Jesus Christ into the world was to redeem man from sin, that he might glorify God in this world, and enjoy him forever in that beautiful home in the city above. In order to redeem man, he established the church, or kingdom, sometimes called the Church of God. In order to the establishment and perpetuity of this kingdom, Jesus Christ, the King and Lawgiver, gave a plain law of adoption, or condition of citizenship, and plain law for the control and government of its subjects. This law (sometimes called “the law of the Spirit of life in Christ Jesus”) is adapted to all nations, that all might become the citizens of *one* kingdom, with Jesus Christ as King, and thereby become one spiritual family, with Jesus Christ as head.

This kingdom, church, or body, or spiritual family, admits of no division into sects, factions, or parties, with separate laws of adoption and citizenship, but consists

in one body, into which he purposed all men should be introduced in order to their redemption, by the *same* acts of obedience, trained, governed, and controlled by the same perfect law, whereby they would be fitted to dwell in an eternal unity in the city of God in heaven ; therefore in the church, or kingdom, there is “one *Lord*, one *faith*, one baptism.”

“*One Lord.*”

One Lawgiver, who has demonstrated his right and claim to supreme authority, by signs, wonders, and divers miracles ; his death, burial and resurrection ; ascension, and baptism of the Holy Spirit, whereby he was glorified : assuring us that Jesus was seated on his throne at the right of the Father, who is above all, and through all, and in all.

The supreme authority of Jesus Christ as the “one Lord,” the one Lawgiver, superseding all others, is fully declared by the Father, when Jesus Christ was transfigured on the holy mount, in the presence of Peter, James, and John : “There appeared unto them Moses and Elias talking with him.” And a voice said : “This is my beloved Son, in whom I am well pleased : *hear ye him.*” They had previously been under obligation to hear Moses and the prophets, as to the will of God ; but the Father says , “This is my beloved Son, in

whom I am well pleased: *hear ye him.*" Jesus had previously said to the apostles: "Upon this rock I will build my church." . . . "And I will give unto thee the keys of the kingdom of heaven." By this declaration of the Father with his own voice, they are assured of the authority of Jesus Christ to build a church, or kingdom. Then, just before his ascension, "Jesus came and spake unto them, saying, All power [authority] is given unto me in heaven and in earth." Then, after his exaltation, Peter says, "Him hath God exalted with his right hand, to be a Prince and a Saviour." "See that ye refuse not him that speaketh: for if they escaped not who refused him that spake on earth, much more shall not we escape, if we turn away from him that speaketh from heaven" (Heb. xii. 25).

Hence we no longer go to Moses and the prophets to learn the law of righteousness, but to Jesus, the great Lawgiver of the kingdom of righteousness. This great Lawgiver, in order to establish his church—the "one body"—called into service twelve men, whom he specially qualified by means of the Holy Spirit, whom he constituted twelve *judges*, dispensers of his law to the twelve tribes of Israel. He afterwards appeared unto Saul of Tarsus, calling him, and sending him to the Gentiles. To these apostles he gave the keys of the kingdom, de-

claring that "whatsoever they bound on earth, should be bound in heaven;" "that he who hears you, hears me." Paul says he "hath given to us the ministry of reconciliation; . . . and hath committed unto us the word of reconciliation. Now then we are ambassadors for Christ, as though God did beseech you by us: we pray you in Christ's stead, be ye reconciled to God." See II. Cor. v. 18-20. Therefore Jesus and the apostles constitute the supreme court, from which there can be no appeal. These *judges* have no successors in office; but the law, as it has been made known by them, must *stand* forever. There *can be no changes*. No man, council, or angel, has any power to change the law of the kingdom as made known by them. They have given us a complete and perfect law, so simple and plain that all ecclesiastical councils that have undertaken the work of making it more plain, have failed. We go not to popes, bishops, or councils, to learn the will of our God, but to Jesus Christ and the apostles—the *divine record*.

‘ *One Faith.* ’

One *divine system* of righteousness, called by Jude ‘the *common salvation*’—“the faith which was once delivered unto the saints”—called “the common salvation,” because it was the one salvation for both Jew and Gen-



tile, adapted to all nations. This "one faith" was the divine system in which were embodied the *facts* on which the church, or kingdom, was built, together with its laws of adoption, and law governing the citizens of the kingdom, or members of the body of Christ. In unison with this, says Luke (Acts vi. 7): "And a great company of priests were obedient to the faith." Again, it was said of Paul, "that he which persecuted us in times past, now preacheth the faith which once he destroyed" (Gal. i. 23). "Looking unto Jesus, the author and finisher of our faith" (Heb. xii. 2)—that is, Jesus is the author and finisher of the divine system. Says Paul (Heb. v. 9): "And being made perfect, he became the author of eternal salvation unto all them that *obey* him."

This divine system—the "great salvation, which at the first began to be spoken by the Lord, and was confirmed unto us by them that heard him" (Heb. ii. 3)—this grand system of righteousness is "one faith," not many—*one system, not many*. This grand system of "the grace of God bringeth salvation to all men teaching them" (see Tit. ii. 11), this "one faith," of which Jesus is said to have been the author, is revealed in the gospel: "For therein is the righteousness of God revealed from faith to faith." This divine system, as revealed in the gospel, Paul says, "is profitable for doctrine, for reproof, for correction, for instruction in right

eousness; that the man of God may be perfect, thoroughly furnished unto all good works." See II. Tim. iii. 16. It is the "one faith"—"the common salvation"—for all; and no living "*Pope*" or "council" has any right to *change* or in any way *pervert* it, or introduce any other in addition.

The presentation of this divine system, as revealed in the gospel, will build up but one party, and that labelled "Church of Christ."

*"One Baptism."*

"Jesus, the author and finisher of the faith"—"the common salvation"—never commanded more than one baptism. Holy Spirit baptism was a promise, was miraculous, and belonged to the creative period of the church; was, *specially designed* for a *particular purpose*, has done its work, and is *not*, therefore, the one baptism connected with "the faith."

In the great commission, as given by him to whom was given all authority, he says: "Go teach all nations, baptizing them into the name of the Father, and of the Son, and of the Holy Spirit." It is the one act by which he who accepts Jesus as the Son of God, is placed under his authority; it is the one act by which the believing penitent comes under the combined authority of Father, Son, and Holy Spirit.

When the apostle Peter, on Pentecost, presented Jesus, affirming that he was now Lord of all, a prince and a Saviour, Jews, believing Jesus to be the Son of God, say, "Men and brethren, what shall we do?" They are commanded to "repent and be baptized for the remission of sins." The "one baptism" introduces them into the kingdom, or body of Christ, unto remission of their sins. In the "one body" is pardon and justification.

The apostles taught but "*one baptism*," and declared "that as many as had been baptized into Christ had put on Christ." They put on his government—the faith, or the divine system. The believing penitent obeyed the Lord in but "one baptism," and by this they were separated, and made free from sin. Hear Paul: "Know ye not, that so many of us as were baptized into Jesus Christ were baptized into his death? Therefore we are buried with him by baptism into death: that like as Christ was raised up from the dead by the glory of the Father, even so we also should walk in newness of life" (Rom. vi. 3, 4).

How did these Roman brethren come into Christ? Paul says: "They were baptized into Jesus Christ." Again: "But God be thanked, that ye [though] were the servants of sin, but ye have obeyed from the heart that form of doctrine which was delivered you. Being *then*

made free from sin, ye became the servants of righteousness" (Rom. vi. 17, 18). The consummating act of the believing penitent in coming into Christ, is the "one baptism." The "one baptism" is that by which the believing penitent takes upon him the divine system—"the faith" that obligates him to live a holy life. "If ye then be risen with Christ, seek those things which are above; where Christ sitteth at the right hand of God." "Let the word of Christ dwell in you richly." The knowledge of the divine system should dwell abundantly in all Christians, that it may guide them into a life of holiness, that they may live soberly, righteously, and godly, in this present world. We therefore come to the conclusion that, when all that is human has been *pruned off*, the *Christian religion, divested of all mysticism, human expedients, and man-made theories, resolves itself into a very simple plan*—so plain "that the wayfar-*ing* men, though fools, shall not err therein." Paul said (II. Cor. xi. 3): "But I fear, lest by any means, as the serpent beguiled Eve through his subtilty, so your minds should be corrupted from the *simplicity* that is in Christ."

No class of people have any divine authority to assemble under the title or cognomen, "Church of Christ," unless they can show that they are presenting the same facts to be believed, the same commands to be

obeyed, the same promises to be enjoyed, the same threatenings to be feared, as presented by the apostles ; and that their *teaching* and *practices* are in *harmony* with the *teaching* and *practices* of the apostles and *primitive church* ; that they have the same laws of adoption, citizenship, or membership, and the same original rules of church government. For them in any way to change or alter the conditions of adoption and citizenship from those given by the apostles, who were the prime ministers of the church of Jesus Christ, is to lay the foundation for division, strife, and every evil work. There is but “one faith,” or divine system, and we should be careful that our minds are not corrupted “from the *simplicity* that is in Christ.”

The importance of not corrupting “the faith” by adding to, or taking from, is evident from Rev. xxii. 15–19 ; also the admonition of Jude 3 : “It was needful for me to write unto you, and exhort you that ye should earnestly contend for ‘the faith’ which was once delivered unto the saints.”



## THE KINGDOM ESTABLISHED, AND PER- PETUATED BY SEED.

The many points of analogy that exist in the kingdom of nature and the kingdom of grace, seem to very clearly identify the same personage as being the builder and finisher of both. The Saviour, when preparing the way for the establishment of the kingdom of grace, shows that he understood every principle in the kingdom of nature by his continual habit of picturing forth some important lesson of *spiritual truth*, and fastening it on the minds of his disciples by calling their attention to some object in the kingdom of nature, prefacing his statement by saying: "It is like unto." Hence nearly every important principle in the kingdom of grace has been placed before us by some parable or metaphor, drawn by the great teacher from the kingdom of nature. These parables, or pictorial lessons, when properly understood, aid us greatly in a more thorough understanding of the kingdom of grace established among men by the Son of the living God, the maker of the heavens and the earth.

The parables of our Saviour teach us that in the



kingdom of grace, as in the kingdom of nature, God works by *fixed* and unalterable laws. Therefore *system* is characteristic of God in the kingdom of grace, as well as in nature.

All men of observation know that in order to success and prosperity in the kingdom of nature, man must study the laws by which all objects are governed, and work in harmony with them, if he desires to succeed in producing beneficial results; otherwise his toil and labor is in vain. The same principle is true in the kingdom of grace—he who desires to obtain beneficial results, *must study* the law by which it is governed, and work in harmony with the law.

Wheat, from which is most generally manufactured bread for the material man, was first brought into existence by creative power; but God designed that it should be perpetuated by seed: therefore he who desires a harvest of wheat, must sow the seed. And if he has observed the law of the kingdom of nature, he knows that if he would procure a crop of pure wheat, he must sow wheat that is unmixed with any foreign seeds, as God has ordained “that whatsoever a man soweth, that shall he reap.” Were it not for such a system of fixed and unalterable laws in the kingdom of nature, we should never know what would be the result of our labors. We might sow wheat and reap tares, or some

other grain. But the law of nature, which is the law of God, has ordained "that whatsoever a man soweth, that shall he also reap;" hence we never find a crop of wheat where the seed has not been sown. The husbandman who desires a crop of barley, sows barley; if rye, he sows rye; if oats, he sows oats. None of these varieties of grain are ever found growing where the seed has not been sown.

When Paul, in his letter to the church at Galatia, declared, "Whatsoever a man soweth, that shall he also reap," he reminded them of a well-known principle in nature, from which he desired to impress them that, as in the kingdom of nature, so in grace—"whatsoever a man soweth, that shall he also reap."

When the prophet Isaiah was looking forward with an eye of prophecy to the establishment and perpetuity of the kingdom of Christ, and its influence on the hearts, consciences and conduct of men, he says: "For as the rain cometh down, and the snow from heaven, and returneth not thither, but watereth the earth, and maketh it bring forth and bud, that it may give seed to the sower, and bread to the eater: so shall my word be that goeth forth out of my mouth; it shall not return unto me void, but it shall accomplish that which I please, and it shall prosper in the thing whereto I sent it" (Isa lv. 10, 11).

In this fifty-fifth chapter of Isaiah, of which the above Scripture is a part, the prophet is looking forward to the kingdom of Christ. The contents show quite clearly that God purposed his *word should* be the ruling principle of the kingdom, and would “accomplish” much in the reformation of men, and cause them to become fruitful in piety and righteousness—that the *power* and spiritual influence of the *word* of God would be such as to turn the wilderness into a paradise, the effect being such as to show that it was from the Lord.

Jesus Christ, in his introduction of the “great salvation,” introduces as one of the leading characteristics of the kingdom of grace, that *its spiritual fruit* was the product of the word of God. “And he spake many things unto them in parables, saying, Behold, a sower went forth to sow; and when he sowed, some seeds fell by the way side, and the fowls came and devoured them up: some fell upon stony places, where they had not much earth: and forthwith they sprung up, because they had no deepness of earth: and when the sun was up, they were scorched; and because they had no root, they withered away. And some fell among thorns; and the thorns sprung up, and choked them: but others fell into good ground, and brought forth fruit, some a hundred-fold, some sixtyfold, some thirtyfold” (Matt. xiii. 3–8). Then from ver. 19 to 23, the Saviour gives an explana-

tion of the parable, in which he shows that the *word* is the *seed* of the kingdom.

The Saviour divides mankind into four classes, both in the parable and in his explanation. The class who seem to be really benefited by the word, are they "which in an honest and good heart, having heard the word, keep it, and bring forth fruit with patience." See Luke viii. 15.

Jesus Christ, the Son of God, was the great storehouse, or depository of God's truth or *word*—the *seed* of the kingdom. This word he gave to the apostles, thereby making them the depositaries of God's truth—the word, the seed of the kingdom. In that memorable prayer of the Saviour, supposed to have been uttered some two days before his crucifixion, he says: "For I have given unto them the words which thou gavest me, and they have received them." See John xvii. 8. And that *these words* be kept pure, and handed down to posterity in all their original purity, after Jesus Christ was exalted at God's right hand, the Father and the Son sent the Holy Spirit to the apostles, to "dwell with them and be in them," that he might "bring all things to their remembrance," and "guide them into all truth," making known all additional truths by taking of the mind of the Lord and giving it unto them. Therefore the apostles were made the "embassadors" for Christ,

and the true depositaries of the seed of the kingdom of grace, God attesting this fact by "signs, wonders, and divers miracles." These "embassadors" "went forth and preached everywhere, the Lord working with them, confirming the word with signs following"—that is, they went everywhere sowing the seed of the kingdom, much of it falling into "good and honest hearts, which brought forth fruit, some one hundredfold, some sixtyfold, and some thirtyfold." And in this way was the kingdom built up and established in this world—by sowing the seed of the kingdom, which is the word of God.

These inspired men placed on *record* the *word* thus deposited with them, "that when we *read*, we may understand their knowledge of the mystery of the kingdom," and forbid any man adding unto, or taking away from, the words of this book, on penalty of having added to him the plagues that are written, or his part taken out of the book of life and out of the Holy City. Also they declare that the anathema of heaven should be placed upon the man who would pervert or preach any other gospel (or sow any other than the pure word of God) as the seed of the kingdom, "which is the incorruptible seed: the word of God that liveth and abideth forever." Read Gal. i. 6-9; Rev. xxii. 18, 19; I. Pet. i. 23. It was by this word being sown, or preached, everywhere, that churches

of God were established in all the principal cities of the then inhabited world, all having "one Lord, one faith, and one baptism." And thus they continued as one great Christian family, for near three hundred years.

*True*, there were indications of division in the apostolic age; and during this period there were factions teaching diverse doctrines; hence the divine system became greatly corrupted before the close of the third century.

It is not at all surprising that Christianity soon became greatly corrupted, when we take into consideration the diverse state of the human mind at the time of the establishment of the church. Paul said, when writing to the church of the Thessalonians: "For the mystery of iniquity doth already work" (II. Thess. ii. 7). The apostles and primitive evangelists preached, or sowed, the *pure* word of God as the seed of the kingdom, but there existed in the soil of the human heart Judaism, pagan idolatry, and Grecian philosophy. Though the pure seed was sown, it was an impossibility for the product to be *pure*, as it was almost impossible for the primitive husbandry to eradicate all these impurities from the soil of the human heart, before sowing the pure seed of the kingdom; therefore the product must necessarily result in a mixture. Then each generation continuing to sow this mixture of doctrinal seed, it must

naturally result in great degeneration. Therefore the doctrinal seed of the church soon became a compound of Judaism, Pagan idolatry, and Christianity, which finally culminated in Roman Catholicism, with the Pope of Rome as guardian of the faith, and apostolic succession as necessary to the purity and perpetuity of the church, or kingdom of Christ.

This is not strange, when we remember that in the kingdom of nature the seed may be of the purest quality of wheat, but if the soil be full of foreign seeds, we can not expect a pure crop of wheat to follow the labor of sowing the seed. Therefore, all experienced and scientific husbandmen are very diligent and careful in preparing the soil before sowing the pure seed. If there be tares, rye, barley, or cockle, all must be carefully gathered and burned ; all that is foreign must be cut, and, if necessary to its destruction, pulled up root and branch, that the soil may be cleansed, and thus fitted for the pure seed. Then the husbandman expects that " whatsoever he sows, that will he also reap." The apostles understood this principle in the kingdom of nature ; and as in nature, so in grace. Hence the apostles, as true husbandmen, labored with all the power within them to prepare the soil of the human heart for a proper reception of the seed of the kingdom, by the eradication of Judaism, idolatry, and all that was foreign to the pure



seed of the kingdom. It was this effort of theirs to cleanse the soil of the human heart that caused them to be so severely persecuted by both Jews and pagans; it was this effort of theirs that caused them to be accused of "turning the world upside down;" of being "pestilent fellows;" of "turning away much people, saying that they be no gods which are made with hands. So that not only this our craft is in danger to be set at nought, but also that the temple of the great goddess Diana should be despised, . . . whom all Asia and the world worshipeth"—and many other accusations that were made against them. It was this effort to cleanse the soil of the human heart from all that was foreign to the *pure seed* of the kingdom—the *word* of God—that caused their imprisonment, torture, and final martyrdom. The apostles were not guided by that *new school of thought* that says: "*Preach the gospel and let everybody else alone.*"

The human heart is so constituted that it will bear a great deal if you will not *disturb preconceived ideas*. Had the apostles talked of the *great love* of the Saviour, without any effort upon their part to destroy all ideas that were foreign and in antagonism to the gospel, they would not have met with such fierce opposition.

As the *word* of God was the *seed* from which primitive Christianity was produced, and the kingdom of Christ,

or Church of God, established, so God has ordained, in his divine wisdom, that the Church of Christ shall be *forever perpetuated* by means of his word, which is the "seed of the kingdom," from which *all Christians must be brought forth or produced*. There is no more probability of a *Christian* being found in any country, locality, or place where this seed, or word of the kingdom, has not been sown in an honest and good heart, than there is of finding a pure crop of wheat growing in a country, locality, or place, where the *pure* seed of wheat has not been sown in good soil. This is as *true* as the fixed and unalterable law of God, "That whatsoever a man soweth, that shall he also reap." God has made known his *word*, and confirmed it, declaring it to be the "*seed of the kingdom*;" and all the councils of *bishops* can no more change this *divine* order and arrangement of God's *decree*, than they can cause the waters to run up hill or the stones to float upon its surface. All the demons of the unseen world can not prevail against the church or kingdom of Christ. Were it possible for their emissaries to put to death every Christian on the earth, God would, in his providence, raise up some man who would come in possession of the "*word*," the seed of the kingdom" (for he has *decreed* that the *word* shall live and abide forever). This word, sown again in good and honest hearts, would soon be the

means of establishing the church, or kingdom of Christ, as at the beginning.

The *idea* of apostolic succession and the Pope of Rome, as *prince* and *guardian* of the *faith*, as being essential to the perpetuity of the church, has no support in the teaching of Christ and the apostles. Neither is the assembling together of *representative men* in *councils*, *conferences*, or *synods*, that they may *legislate*, *pass resolutions*, and *make decrees*, essential in order to the *purity of the faith* or *perpetuity of the Church of Christ*. All of these are nothing more than an effort to place a *head* upon a body which God has already given a head. Hence all their effort in placing another head upon the body is a creation of a *monstrosity*. “The *faith* that was once delivered to the saints” *has always become corrupted when in the hands of uninspired councils*.

At the time Martin Luther was so fortunate as to get into the “old bin,” the *Bible*, God’s depository of the “incorruptible seed” of the kingdom, the seed that was at that time being sown as the seed of the kingdom, had become so *corrupted* by *councils* and the succession of their apostolic guardian, *prince*, and supposed representative of Christ on earth—the Pope—that there was but very *little resemblance* in the seed or *doctrine* of the Roman Church to that of the *pure, original seed* of the kingdom.

As evidence of the state of *corruption* at that period, the monks, by the authority of the Pope, the guardian of the faith, were engaged in selling indulgences, by which they proposed, for a few dollars, to release the sinner from all sins committed, and all that he might ever afterwards commit, thereby assuring him, for a few dollars, a sure passport to heaven. Martin Luther, seeing the Bible—God's great depository of truth—contained no authority for this, and that it was contrary to its teaching, at once opposed it with all his power. But the efforts of this great man, like most other reformers, seem to have been in the direction of a great effort to reform the Church of Rome, or the Romish doctrine, by separating the impurities. This was a very difficult task, as the Romish doctrine had become so badly adulterated with foreign seeds that it possessed but very little resemblance to the original seed, as found in the Bible. The scientific husbandman spends but little time undertaking to purify seed wheat that *has become grossly contaminated with foreign seeds*, but *destroys the whole*, and goes to where the *pure seed, unmixed with any foreign matter*, can be obtained, and sows the *pure seed*. The unskilled farmer often tries the reforming, or separating, process; but in this there is always a portion of the impurities left remaining—so that by this process a pure product is an impossibility. This has been the

mistake of all reformers—an effort to separate the impurities, purify the seed or doctrine in use, rather than restore, by going back to the “old bin,” the Bible—God’s great depository of the *pure seed* of the kingdom. This bin will never become empty. Millions have obtained seed from this great depository, and there is pure seed for millions more. We have, in this century, a variety of seedsmen (preachers), who, before going forth to sow, *fill* their “quiver,” or “seed-lip,” with seed that is kept in various depositories, and is labeled, “Presbyterian,” “Baptist,” “Methodist,” and many other names by which the peculiarities of the seed is distinguished. The seeds-man, before starting to the field to sow the seed packed in his seed vessel, must be examined by a committee set apart for the purpose, that they may see that he has none but their peculiar seed, and he must obligate himself to sow no other seed but the seed of their peculiar party (that is, the *doctrine* of *their* church). What is the result? If he has in his seed-lip the seed, or doctrine, of the Methodist Church, and sows no other seed, the product will be Methodists; and so with all the peculiar parties—“For whatsoever a man soweth, that shall he also reap”—for seed and its product are always homogeneous. This being true, you will never find a Methodist where Methodist seed has not been sown; and the same is true of all parties.

No living man has any divine authority to sow any other seed than that deposited in the Scriptures of divine truth. It is, therefore, the indispensable duty of every seeds-man (preacher) to go to this old "bin"—the Bible—and *there*, by *hard study*, fill his seed-vessel with the pure seed of the kingdom—the word of God. The apostle Paul, when admonishing a young preacher, said: "Study to show thyself approved unto God, a workman that needeth not to be ashamed, rightly dividing the word of truth" (II. Tim. ii. 15). By study, the seed is stored within him as the seed-vessel, where this treasure, the word of God, should be deposited, ready for use at all times when an opportunity offers a suitable place to sow. Says Paul: "Hold fast the form of sound words, which thou hast heard of me, in faith and love which is in Christ Jesus" (II. Tim. i. 13). Again: "I charge thee therefore before God, and the Lord Jesus Christ, . . . preach the word; be instant in season, out of season; reprove, rebuke, exhort with all long-suffering and doctrine: for the time will come when they will not endure sound doctrine; but after their own lusts shall they heap to themselves teachers, having itching ears; and they shall turn away their ears from the truth, and shall be turned unto fables" (II. Tim. iv. 1-4).

Paul makes it the duty of the preacher to *fill himself*

*with the word; to hold on to the form of sound words heard of him; to preach the word, reprove, rebuke with all long-suffering and doctrine. The man who will store himself with this pure "seed of the kingdom"—"the word of God"—rejecting all that is human or foreign, and will eradicate from the soil of the human heart all that is foreign to the gospel, thus in true husband-like manner preparing the soil for the reception of the pure seed of the kingdom, his labors will not result in the product of "Campbellites," "Methodists," "Presbyterians," "Baptists," nor the adherents of any sectarian party, but will result in a congregation of Disciples of Christ, or Church of God—"for whatsoever a man soweth, that shall he also reap."*

In the beginning of "God's husbandry," the apostles, the first seeds-men, and all evangelists, sowed the pure "seed of the kingdom"—"the word of God"—first at Jerusalem, resulting in an exceedingly large body of disciples, who congregated together as the Church of Christ at Jerusalem. Philip sowed the seed at Samaria, resulting in the same acts of obedience, and a Church of Christ at Samaria. Paul sows the same seed at Corinth, resulting in the same acts of obedience, and a Church of God at Corinth. And so it was throughout the then inhabited world.

That these churches of God were the product of the



“seed of the kingdom”—the word of God—is further evident by the allusions of the apostles to the manner in which they had been made members of the body of Christ, or how they had become the children of God’s spiritual family. Paul, when writing to the church at Corinth, says: “Though you have ten thousand instructors in Christ, yet have ye not many fathers, for in Christ Jesus I have begotten you through the gospel” (I. Cor. iv. 15). Says James (i. 18): “Of his own will begat he us with the word of truth.” Says Peter (I. Pet. i. 23): “Being begotten again, not of corruptible seed, but of incorruptible, by the word of God, which liveth and abideth forever.” Therefore the church of Christ is the legitimate product of the word of God; and by *this living word—the seed of the kingdom*—must the children of the kingdom be produced; and by the continual sowing of this living seed—the word of God—must the kingdom or body of Christ be perpetuated, until Jesus shall come to gather the harvest home.







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